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FAULTS OF UNITARIAN PREACHING.

* * The last question which remains to be considered has reference to our *ministers*. The whole of the previous remarks, indeed, may be said to refer incidentally to them, as they have the power of modifying what I have termed the Unitarian system; and upon them depends, in a great measure, the question, whether the congregations shall be united or estranged. But I have now to examine Unitarian discourses, in order to see if there be anything in them calculated to retard the progress of our views. In this matter, it may be doubted whether I am sufficiently qualified to pass judgment; but, at all events, I will venture to express my opinion, as my letter would be incomplete were I to omit this portion of the subject. The following are the impressions on my mind, after hearing sermons from more than fifty Unitarian ministers:

Unitarian preaching does not adapt itself to the spirit of the age. It is far too theoretical—too visionary. It lifts itself above the generality of human minds; it seeks to be admired, not felt. It draws pictures of the noble and the beautiful; but its conceptions are too high for practical purposes. We can love the scenes it paints; but we cannot realize them. Unitarian preaching is calculated to gratify the intellectual tastes* of its hearers; hence we go to chapel, not to unite in social prayer, but to hear a sermon; and the prayer and hymn are too frequently regarded as mere changes, to vary the service, and prevent it from being tedious. We become sermon critics. We can question the accuracy of an expression, the arrangement of a sentence, the action of the preacher. We converse about the manner of the delivery, or the style of the composition; but the subject-matter escapes our notice; we do not dwell upon it. But, it may be urged, can the discourses be justly charged with this? Is it not rather to be attributed to an ill-regulated mind on the part of the hearer? To this I would reply, that sermons preached in Unitarian pulpits too frequently encourage criticism. They are addressed solely to the intellect; they are far too labored, and the style not sufficiently conversational, they are such as the cultivated mind can appreciate, but not such as the Christian heart can feel. When we hear what is termed a "splendid discourse," we commend it to our friends as a talented production, and admire the dexterity with which the subject has been handled. The perfect manner in which the various threads of the argument have been gathered up and pursued to the end calls forth our strongest expressions of approbation; but the matter sinks not into our hearts, improves not our characters.

Unitarian ministers deal too much in abstractions. If it be men they treat of, it is not of weak and erring men, struggling with temptation, and assuredly yielding, unless his trust in God is firm, but man, a creature of the imagination, noble, and pure, and bearing the impress of Divinity. Do they treat of virtue? It is virtue in the abstract—the absolute, the perfect, the unattainable. They tell us not of that moral conflict in which it is the lot of every soul to be engaged,—the successive struggles, the partial yielding, the renewed contest, the eventual triumph which marks the progress of the Christian man, who, while putting forth his own resources, neglects not to seek that heavenly aid which all who ask receive. Unitarian ministers appear to preach as if the good alone were listening to their discourses,—as if their congregations consisted of persons whose moral work was accomplished, and whose anxiety should be to guard against retrogression.

To the unlearned, the mighty mass, Unitarian sermons are almost unintelligible. They listen; but it requires a great effort to keep the mind intent upon what is being said; they feel that it is not intended for them. But I think I hear some one saying, "What does all this mean?—Am I to lower my discourse to the level of the vulgar and the ignorant?" No; but merely to bear in mind that the most powerful magnet must not be placed at too great a distance from the object upon which its influence is to be exerted, and act accordingly. Alas, I fear too many of our ministers forget this. The Unitarian magnet is kept just sufficiently near to attract a few light particles, but the larger portions remain undisturbed. Let us diminish the distance, and give the magnet a fair chance, and the mass will soon begin to move. How can this be effected? By studying the wants of the age, and even yielding a little to the prejudices of the age; for I hold it to be almost an axiom, that *prejudice cannot be overcome by violent opposition*. And it is my conviction, that if there be a prejudice against any particular mode of inculcating truth, so strong as seriously to retard the progress of that truth, we ought to relinquish that mode, even although believing it to be the best, other things being equal, and adopt what we consider an inferior plan, provided that plan be more successful; and provided, also, that, in adopting it, we do not infringe any moral law. But to apply this.—In this country there is a deep rooted prejudice against written sermons. No matter how talented, how eloquent a minister may be, if he read his sermon he will never have a large congregation. The churches of the Establishment, perhaps, may be cited as an exception to this rule, many clergymen reading their discourses; but the fact is, that in these churches the sermon forms a much smaller portion of the service than with us; and even there the clergyman who preaches extemporaneously is usually the most popular. A short time ago, I was conversing with one of our domestic missionaries, and inquired his views. He stated to me, that he at first followed the usual method, but found that, if he wished to have any congregation, he must alter his plan. Accordingly, he preached extemporaneously, and the result proved the correctness of his judgment. Attached, however, as the members of his congregation are to him, their pastor, counsellor and friend, it is exceedingly doubtful whether they would continue to attend, were he to resume the plan of reading his sermons.

I will not now enter upon the question of the comparative value of the two methods;—whether, as it is urged on one side, extemporaneous preachers do not occasionally talk nonsense, and if you do not obtain more of the mind of the preacher in a studied, written discourse;—and, on the other hand, whether an exhortation does not come with double power when the breathings of the soul are uttered in fresh coined sentences, and when the eye is not required to gather the meaning from the manuscript, but is left free to assist the voice and give effect to every sentence which issues from the lips. I say, I will not enter upon this question. The fact, however, remains. Persons who, in their earlier years, have accustomed themselves to hear extemporaneous preachers, will not attend on written discourse; and this is the case with three-fourths of the people of England. What then is the obvious conclusion? Surely, those who wish to extend true principles must adopt that method best calculated to lead to the effect desired.

It appears to me there must be some great mistake in the mode of training our young men for the ministry; they become essayists, not preachers. The distinction between a sermon to be spoken, and an essay to be read, does not seem to be sufficiently impressed on their minds; hence the principal aim of many appears to be, to construct a sound logical discourse, and, if possible, exhibit some originality of thought.—A dive into mataphysics, and the presentation of a few abstruse speculations are regarded as an additional advantage; and the grand work, in my opinion, the special work of the Christian minister—that of spiritualizing the minds of his congregation, and raising their souls from earth to heaven, is too frequently neglected. Unitarian ministers seem to have taken for their models, not the early teachers of Christianity, but the leaders in the Grecian schools of philosophy; hence the tone of Unitarianism is philosophical, rather than spiritual. They generally act upon the principle of taking nothing for granted; the simplest proposition must not be laid down authoritatively; it must be ushered in with a long train of reasoning. Even the justice of God must not be assumed as an undeniable fact; it must be proved to us; arguments against it must be raised up, in order to be demolished according to the strict rules of logic. Our love to God must be treated in the same way; his claims upon our regard must be examined with all the care and circumspection proper in the consideration of a doubtful claim; but, in my view, totally misapplied, when Christian men are being addressed, on whose minds not a shadow of doubt rests, and whose hearts burn with the desire of more intimate communion with Him whom they adore. This practice discourages, and tends to retard the progress of Unitarianism. I hope, however, these remarks will not be misunderstood. I have no desire to throw discredit upon our ministry. There are few men whom I respect more than Unitarian ministers; and it is because I wish to see them exercise their full influence upon society that I am desirous of removing everything which may interfere with that influence. [London Inquirer.

*We sometimes hear of congregations having "refined tastes." Would not the term "fastidious" be more appropriate?

THOMAS THRUSH.

The Memoir of the late Mr. Thrush, prepared by his friend, the venerable Mr. Wellbeloved, is a valuable addition to our libraries,—more brief than we should have been glad to receive under this title, but long enough to make the reader acquainted with the chief incidents in the life, as well as prominent traits in the character, of a most excellent man. Mr. Thrush was one of those few, who act out their convictions at whatever cost of worldly ease,—the true martyrs of principle. They are nobler men than the warriors or rulers whose names shine through the ages, and their lives are better worth studying. They shame, and they encourage us; for they remind us of our own cowardly virtue, and they show us what calm energy our nature can exhibit amidst circumstances of trial confronted for conscience' sake. Mr. Thrush was remarkable for firmness of character. He acted deliberately, but resolutely, forming his opinions with care, and then maintaining them with a *practical* steadfastness worthy of all admiration. These traits were early exhibited. His mother, a sensible and estimable woman, was left a widow, with the care of seven children, when Thomas, the second son, was only nine years old. His inclinations when a youth led him to desire a seafaring life, but the wishes of his mother controlled him, and he prepared himself for the mercantile profession. His love of the sea, however, was too strong to be supplanted by a fondness for other pursuits, and after giving a fair trial to the employment which he had adopted, he addressed a letter to his mother in which, with the utmost filial respect he entreated her to consent to a change in his mode of life. It was a letter which no mother could resist; and at the age of twenty-one he made his first voyage, in a little coasting vessel. After other trading voyages, interrupted by considerable intervals of home life, during which he faithfully pursued those studies which would qualify him to enter the naval service, he obtained the appointment of master's mate on board a sloop of war destined for the East Indies. He was now in the employment which he had long coveted, and the attention which he gave to its duties, with the honorable deportment which he maintained, recommended him for promotion. He gradually rose till he reached the rank of Post Captain, and was entrusted with various services in which he displayed good judgment and humane feeling. Mr. Wellbeloved observes of this part of his life:—

"It is remarkable, that though the term of Mr. Thrush's service in the navy extended over a period of more than twenty years, during the greater part of which the nation was in a state of war, he was never engaged in any distinguished action with the enemy, nor did he ever obtain more than a trifling share of prize-money. This was a cause of regret to many of his friends, if not to himself; but it proved a source of consolation to him afterwards, when he calmly reviewed his life in the light of Christian truth, that had he not participated in the guilt of shedding human blood, or been enriched by the spoils of war."—pp. 30, 31.

Mr. Thrush was married, in 1804, to one who shared with him the various experience of nearly forty years. The almost romantic attachment which marked their union, is but partially revealed in the letters from which extracts are given in this volume. Not long after his marriage he purchased a house near the residence of his wife's family in Yorkshire, and retired from active service, partly that he might recover from the effects of severe illnes incurred on the West India station. In "the quiet retreat of Sutton" he found an opportunity, on which he gladly seized, of examining carefully and candidly the Scriptural evidence for the doctrines of the Established Church, in which he had been educated, but doubts concerning which had been awakened in his mind many years before by the circumstance of Rev. Mr. Lindsey's resignation of his living. The result was a full conviction, that the doctrine of the Trinity had no support in Scripture. He continued to worship in the parish church, till the discrepancy between its offices and the teachings of Christ became so painful to him, that, finding no other place of worship at which he could attend with satisfaction, "he felt himself compelled to withdraw from communion with every professed Christian society, and to confine his devotions to his own family and to his closet." This step exposed him to unjust remark, and caused him to appear before the public as a writer, in a "Letter" which he addressed to the inhabitants of the parish in which he resided. The views which he presented in his Letter, he afterwards enlarged and enforced in other pamphlets. But the most important consequence of that early study of the Bible to which he now devoted himself was a conviction, that war was in direct opposition to the spirit and purpose of Christianity. From this conclusion he was soon led, by that singleness of mind which distinguished him, to perceive that the profession of arms was one which he was bound, as a Christian, to relinquish. To take such a step would, however, not only make an entire change in the opinions which he had long honestly held, but would separate him from friends, subject him to ridicule, deprive him of a considerable part of his means of support, and—what he regarded with far more anxiety—compel his wife to endure many privations, and, to use his own language, "doom her to whom he was indebted for so much happiness, to suffer from the effects of what many would no doubt call his extreme folly." He therefore revolved the subject long, before he decided on the course which he should adopt; and then communicated his purpose to Mrs. Thrush, (who, though not altogether unacquainted with his sentiments respecting war, neither participated in them, nor had any knowledge of his secret resolutions,) in a letter written on his sixtieth birthday, and on the eighteenth anniversary of his marriage. This letter, which begins with the warmest expressions of gratitude to the good Providence that had blessed them, and closes with the language of a beautiful religious trust and hope, contains a full exhibition of his views on the subject which then, and ever afterwards, most interested his mind, and on the course which duty seemed to require him to take. We should be glad to copy the whole, for such letters are not often seen, nor often written, but we have room for only one extract, which none of our readers, we believe, will think too long.

"From the solemnity with which I introduce this letter, you will be led to expect that I have something to communicate of a serious and important nature; it is indeed highly so, both as it regards our present state of existence, and that which will never have an end. That I may occasion you no longer suspense or painful apprehension, I shall without further preface inform you, that after thinking intensely on the subject for the greater part of the year that is just concluded, I have come to the resolution, (should I see no just cause to change my sentiments, and should it please the almighty Disposer of events to continue me so long in this world,) this very day three years hence, to resign my commission in the naval service of my country—that commission which has cost me so many years of painful watching, labor, and exertion, to acquire, and on which for so many years of my life I have placed so high a value, and what must ever weigh with me, which you, my dearest love, have not held in a lower degree of estimation.

"Having now, as I hope, removed from your mind the apprehensions that the former part of my letter was calculated to excite, by informing you that the evil, if such you contemplate it, is not to take place till a period to which it is even presumptuous to look forward, I proceed to state to you my reasons for a step so extraordinary, and as I believe so perfectly novel; for as far as my information goes, no human being has ever taken the step which I am meditating to take. It behoves me therefore well to weigh the consequences both to myself, to you my better self, and to society at large: for I should deem myself wanting in duty to all, were I, on any principle however plausible, to act with precipitation in a matter involving so many grave and weighty points for my serious consideration. If I find any principle of pride or vain glory lurking in my mind, any desire of worldly fame, or even an undue desire to give weight to my peculiar religious opinions; if after diligently studying the scriptures of truth, and minutely examining into the most secret recesses of my heart, I find that I cannot with godly sincerity make this peace-offering on the altar of God,—be assured that it shall not be made at all. If I cannot resign my professional enaolments and honors, if I must so call them, in a frame of mind and on principles to afford me satisfaction at the awful moment of my dissolution, be assured that I shall retain them to the last. It is to that period, my dearest love, that we ought constantly to look, not with fear and despondency, but with hope and cheerfulness; towards it we are on our way with a rapid pace, though the time before us not being seen, may appear long to us. Among events that are future to us in this stage of our existence, this is the only one we can reckon upon with certainty, and wisdom tells us, if we will but listen to her admonitions, that it is our highest interest, to keep our lamp constantly trimmed, and to be constantly prepared to meet our judge. By daily meditating on death we may, I think, not only disarm it of its terrors, but bring ourselves to regard it, as in truth it is, the finishing act of God's mercy to bring us to our destined haven; and this without at all destroying that cheerfulness of mind which may be considered as the best expression of our gratitude to the Giver of all good.

"From many expressions that have of late escaped me both in conversation and in writing, the surprise of the beloved wife of my bosom at the information I have just communicated will be greatly diminished, and you will have anticipated already almost all the reasons I can assign for a step so novel and unprecedented, a step which, should our lives be extended to extreme old age, will deprive us for many years of a large portion of those comforts and conveniences which long habit has brought us to consider as the necessaries of life, and, what is I believe of equal consequence to us both, of our ability to be useful and serviceable to others.

"The reasons I have to advance for this extraordinary step are, of course, of a religious nature, and I am sure that you, my love, whose opinion on this occasion is of more consequence to me than that of the whole world, will give me credit for their sincerity. It has of late seemed wonderful to me that any human being, believing in the Gospel of Jesus Christ, can think himself justified in pursuing war *as a trade*. You may, I know, say, that so far as regards me the deed is done, and cannot be undone; that I am now only receiving a reward for my past services, and the labors of the best part of my life; and that had I, with equal diligence and ability followed any other profession, I should probably have been more wealthy than I now am. These considerations may satisfy thousands, many of them, no doubt, pious and good men, and therefore ought to satisfy me. The question is, will such a plea be received at the bar of Christ, as reconcilable to his plain and express commands, and is it not in fact following a multitude to do evil? If it be a breach of God's holy law to make *war a trade*, and at the command of one or more of our fellow-creatures to *murder* (for such, alas! it is,) a number of human beings, not to say fellow-Christians; if this, my beloved wife, is a crime in the eyes of the great Parent of all, surely they cannot be innocent who, after having dedicated the best part of their lives to a trade so little consistent with Christian principles, instead of repenting in dust and ashes for having so misapplied their time, are enjoying the fruits of their criminality, and the wages of their disobedience to one of the first of God's commandments—'Thou shalt do no murder.'

"Regarding my half-pay in this point of view, you may say it is not my duty to retain it a day or an hour longer. This is, indeed, a subject on which my mind has, at times, been a good deal distracted. It would be unwise in me to persevere in a conduct which I think at variance with my religion; it would be folly in me, without the most mature consideration, to do that which I might afterwards repent of, particularly as I should do it in opposition to the conduct of wise and good men in all ages. After weighing the various arguments both for and against the measure, I have come to the determination (unless you can oppose any just and solid reasons against it, or unless such reasons should suggest themselves to my mind,) in three years from this very day to resign that commission which it cost me so many years to obtain. From the present state of my mind, I do not think that this delay will make any alteration in my sentiments, and the taking this time for deliberation will give more solemnity to the act. If I do resign my commission, I certainly shall think it incumbent upon me to give it every publicity. I shall think it my duty (if I may be so presumptuous as to apply the expression to myself) "to let my light shine before men." If, therefore, my life should be so long spared, I propose to employ my pen in advocating the cause of peace, or rather that of injured humanity. Societies have of late been established in different countries, for the benevolent purpose of putting a stop to the horrid and inhuman practice of war: if what I contemplate doing shall forward the views of those who are thus honorably employed, I shall think that I have not lived in vain; nay, that I am forwarding the views of my Lord and Master, and performing an act that will be acceptable to him, by promoting 'peace on earth."'—pp. 51—55.

The close of the period which Mr. Thrush had chosen for putting his determination to the test, not only found him confirmed in his purpose, but brought to his support the entire sympathy and co-operation of his wife. He accordingly resigned his commission as an officer of the royal navy, in a "Letter addressed to the King," which many of our readers will remember among the publications that attracted some notice twenty years ago. It was not without reason that he afterwards said, "I believe it required more courage to write that letter than to fight a battle." He took his ground against the force of surrounding opinion, the inveteracy of popular prejudice, the counsel and the sneer of those with whom he had been connected in relations of friendship, and the scornful amazement of all the members of a profession to which he had himself once felt a proud attachment. But he never regretted the step, nor shrunk from its consequences; and although his solitary example produced no perceptible change in the public sentiment on the subject of war, he had the satisfaction of obeying his own sense of right, and he recorded his reverence for the Gospel of peace in facts of imperishable meaning.

From this time Mr. Thrush led a quiet and secluded life, forsaken indeed by many who had once treated him with high regard, but sustained by the consciousness of rectitude, and cheered by the esteem of those friends whom "his upright, fearless, and disinterested conduct" had secured. He occupied himself very much in writing on the subjects which chiefly interested his mind, and at different times published such defences of the views which he had adopted, both on questions of controversial theology and of practical Christianity, as the circumstances in which he was placed seemed to him to require. Some of these tracts he issued from a press of his own construction, which he worked with his own hands, exhibiting in his old age an inventive faculty and a patient industry which may alike claim our admiration. His habits were those of a cheerful, but thoughtful Christian, who knew the value of time, yet was most mindful of eternity. Though a sufferer from chronic rheumatism, complaint was a stranger to his lips, while feelings of gratitude and trust filled his heart. Never idle,* and always anxious to draw attention to the principles for which he had sacrificed so much, he published, in his eighty-first year, his final plea in behalf of those principles, under the title of "Last Thoughts of a Naval Officer on the Unlawfulness of War." "With this publication," says Mr. Wellbeloved, "the labors of this excellent man in the service of what, after much careful and impartial inquiry, he deemed important truth, terminated." The short remainder of his days, he spent in tranquil expectation of the close. "Thou will keep him in perfect peace, whose mind is stayed on thee." Never," says his biographer, "was this declaration of the prophet more beautifully exemplified than in the last year of the life of the venerable subject of this memoir." During the protracted illness of the wife whom he so dearly loved, "he soothed and enlivened her by his unremitting attentions and cheerful conversation." Mrs. Thrush recovered only to take her place beside his sick bed. An injury which he received from a fall hastened his death. We cannot deny ourselves the privilege of quoting Mr. Wellbeloved's words.

"From that time his strength gradually failed, but the energy of his mind was unimpaired, and his patience and resignation became more perfect as his sufferings increased. Though he was evidently at times in great pain, he uttered no complaint; and when he saw the anxiety and distress of his beloved wife, he would say, "that he was in the state in which it had pleased God to place him, and that after all the mercies he had received, it was his duty to submit without repining." His religious principles had never been with him mere matters of speculation; he had studiously applied them to the regulation of his temper and his conduct. He had lived by his faith; it had enhanced his joys; it had mitigated his sorrows, and now he felt its inestimable value, in the sentiments of filial confidence towards God which it encouraged, in the trust which it enabled him to repose in a wise and gracious Providence, and in the prospects it opened to him beyond the limits of this transient scene of human being. He was chiefly occupied on devotional subjects, and in hearing passages from the Scriptures read to him; but when a friend called in occasionally, he would enter into conversation, and take an interest in the passing events of the day. He remained in this state until within a few days of the closing scene, when, though seemingly sensible of the presence of those about him, he was not able to speak, yet his lips were observed to move as if employed in prayer. On the morning of the 10th of July he ceased to breathe, and expired without a struggle or a sigh, having attained the age of eighty-two years.

'Servant of God, well done! well hast thou fought
The better fight, who 'nobly' hast maintained
Against revolted multitudes the cause
Of truth, — — — — — —
And for the testimony of truth hast borne
— — reproach; far worse to bear
Than violence; for this was all thy care,
To stand approved in sight of God, tho' worlds
Judged thee perverse.'"—pp. 107—109.

* It is too remarkable a proof of Mr. Thrush's diligence to be omitted, as well as an evidence of the high purpose which always animated him, that on the day after he entered his sixtieth year he began the study of Greek. In a journal which he then kept, he remarks:—By dedicating about half an hour morning and evening to this study, and taking up a book occasionally during the day, I have already made such progress as to give me hope that by persevering as I have begun, I may in about a year be able to read the New Testament in that language. This is indeed the principal end I have in view, in commencing so arduous a study at so advanced a period of life."

[Christian Examiner.

UNITARIANISM A SUFFICIENT FAITH.

BY REV. MR EDES.

[From a volume just published.]

It has been my object to show you that the system of Christianity which is here preached is the religion of the gospel, consisting of the doctrines and the duties which God sent his Son, Jesus Christ, to proclaim to a sinful world for its regeneration and salvation. This my brethren, is a religion which will teach us how to live, and how to die. It will be our protection and safety in life, and a sure support in death. But this, as you know, is denied. There is a charge against our faith which directly contradicts this assertion, a charge most zealously trumpeted by the oppressors of our faith. It is this:—"That Unitarianism is good to live by, but will not do to die by." In the spirit of charity which I hope ever to cherish towards all whose religious opinions are opposed to my own, I declare to those who bring this "railing accusation," that they "understand neither what they say, nor whereof they affirm"; ignorance of our faith can be the only palliation for their presumption. I challenge any one to produce from the whole Christian community, and through the whole history of Christianity, *one single case* in which a person had embraced Unitarianism from personal investigation and conviction, and who had conscientiously regulated his life by it, but who found it an insufficient support in the hour of death. I affirm before the world, that not one solitary instance of this kind can be produced from the whole annals of Christianity. I do not say this in a spirit of boasting, nor for rhetorical effect, nor because I am not fully aware of its strength of expression, and the extent to which it reaches. I say it because it is true, and cannot be gainsaid. I say it because the truth of God requires it; for, if what is preached and professed under the name of Unitarianism be not the truth which God revealed by Jesus Christ, it ought to be abandoned, it has no claims on our sympathy, our respect, or our adoption. But as the gospel of Christ is true, Unitarianism *is* the truth of God; and one most weighty evidence to this point is, that it consists, as I have shown, in those principles which all Christians contend for as the fundamental gospel truths. These principles are found in the professed faith of every denomination of Christians; they may be mingled with and obscured by other and opposing principles, but *there they are*, and there, too, as in our professed faith they are *fundamental* principles, which cannot be removed without essentially destroying the power, efficacy, and vitality of the system of which they form a part, and leaving it "as the body without spirit, *dead*." And these are the principles on which every Christian relies for support in a dying hour. It is not the abstract doctrines that have been held, not the peculiarities of a creed, that give strength, and comfort, and hope at that time. These are all passed by as of themselves unimportant and inefficient to the case.—But it is on the unchanging principles of the gospel that the soul of the dying Christian confidently and peacefully leans; on the love of God as our Father, our constant Benefactor, our unfailing Friend; on his promised mercy and forgiveness to the penitent; on Christ, as a heaven-sent and all-sufficient Savior; on his love for us, which was stronger than death; on his submissive death, and triumphant resurrection; on the immortal life which he brought to light, and on his assurance of acceptance to that life of all who come to God by him. These, and such as these, are the stay and support of the Christian in the trying hour of his final departure. From these he derives that comforting and sustaining faith that enables him humbly, yet trustfully, to say, "Father, into thy hands I commend my spirit." And these are the essential principles of Unitarianism.

And now will any one say that the man who believes and practices these doctrines dare not meet death? Will any one assert that a man must abandon Unitarianism in order to die in peace, and in the hope of the acceptance of God! Abandon Unitarianism! What! Abandon *virtue, goodness*, and *love!* Abandon *holiness, piety* and *faith!* Throw yourself off from the mercy of that God in whom you have humbly trusted!—Abandon Christ as your only and all-sufficient Savior! But all this must be done in order to abandon Unitarianism;—and thus we see the folly and absurdity of this charge which is so triumphantly brought against it. And thus do we have a convincing illustration and proof of the great and important truth which I have endeavored to impress, that Unitarianism consists of those fundamental principles of Christianity which cannot be given up without giving up Christianity itself.

My brethren let this Christianity be our *real faith* and our habitual practice, and we shall then know of its efficacy in life, and it will not fail to prepare us for the hour of death. Indeed, the only way in which we can be prepared by religion for death is by making it our companion and friend through life; by establishing its authority in our souls, and experiencing its influence in all the varied circumstances to which we are here subjected. He, and he only, who is thus comforted and blessed in his progress through life can be devoid of all fear when his life is drawing to its close. He has felt the power of religion in scenes of duty and of suffering, of trial and moral danger. He knows the arm on which he leans. He has already enjoyed the fulfilment of the promise, "I will never leave thee nor forsake thee," and on this promise he relies with unshaken confidence when called to pass through the dark valley of the shadow of death. To him death comes, not as a messenger of dread and terror, unveiling before his eyes an eternity from which he shrinks with fearful apprehension; but as a messenger from the Father whom he has loved and served, to take him to himself,—to lead him away from further struggles with temptation and sin, to the rich and unfading recompense of heavenly blessedness.

But, on the other hand, how lamentable, how deplorable, is his condition, who in this awful season, when nothing but the hopes and promises of the gospel can sustain the departing soul, has not this support to rest upon! O, on what a slender thread must his hopes hang, who, at this time of extremity, is just awakened to a sense of the infinite importance of that religion which through life has been wilfully neglected, or known only in its outward forms! No wonder that the shadows of death, as they gather around and close in upon him with a sure progression, bring with them the gloom of despondency, the darkness of despair. No wonder that he cries loudly and mournfully for help. Fear and alarm have seized upon his soul; the judgment-seat of an offended God is before him; the dreadful sentence of condemnation is already ringing in his ears. No wonder that he grasps with the eagerness of desperation at any hand held out for his support, and embraces willingly any offer of rescue or alleviation from the terrors which surround him; for the time of probation is just expiring,—the retributions of eternity have already visited their victim!

God in his mercy grant that such may never be our experience. And would you, my brethren, avoid this scene of suffering! Would you divest the closing scene of life of all that can terrify or alarm! Would you go to the bed of death with the same freedom from alarm with which you go nightly to the bed of repose! There is but one way by which this can be effected. Make religion your trust now; give to God and duty your lives as they pass, and death will bring you only an increase of happiness. Receive Christ as your Savior by faith and obedience. Let his religion be your counsellor, your familiar friend, the companion of your daily walk; test its power to sustain you in all the duties and the trials of this earthly probation, and its support will not fail you in that decisive hour which closes your mortal probation. It will enable you to triumph over the pains of the body, and the fear of death, and open before you the mansions in your Father's house, as the everlasting and ever blessed home of your soul.

For the Register.

[Fragment of an Antiquarian Diary.]

FROM THE SPIRIT AND MANNERS OF THE AGE.

To-day I am a hundred years old. How blissful are the feelings of boyhood! My senses are acute as the tree with the shrinking leaf. My blood bounds through my veins as the river pours through the valley, rejoicing in its strength. Life lies before me like another plain of Shina, vast, unoccupied, inviting; I will fill it with achievements and pleasures! In about sixty years it will be time for me to think of marrying; my kinswoman Zillah will by that time, have emerged from girlhood; she already gives promise, I hear, of comeliness and discretion. Twenty years hence I will pay a visit to her father, that I may see how she grows; meanwhile, I will build a city, to receive her when she becomes my wife.

Nearly three centuries have passed since my marriage. Can it be? It seems but yesterday since I sported like a young antelope round my father's tent, or, climbing the dark cedars nestled like a bird among the thick boughs; and now am I a man in authority, as well as in the prime of life. I lead out my trained servants to the fight, and sit head of the council, beneath the very tree where, as an infant, my mother laid me to sleep. Jared, my youngest born, a lovely babe of thirty summers is dead; but I have four goodly sons remaining. And my three daughters are fair as their mother, when I first met her in the Acacia grove, where now stands one of my city watch towers. They are the pride of the plain, no less for their acquirements than their beauty. No damsel carries the pitcher from the fountain, with the grace of Adah; none can dry the summer fruits like Azubah, and nore can fashion a robe of skins with the skill of Milcah. When their cousin Mahalaleel has seen another half century he shall take the choice of the three.

My eight hundredth birth-day! And now I feel the approach of age and infirmity. My beard is become white as the blossoms of the almond tree. I am constrained to use a staff when I journey; the stars look less bright than formerly; the flowers smell less odorous; I have laid Zillah in the tomb of the rock; Milcah is gone to the dwelling of Mahalaleel; my sons take my place at the council, and in field; all is changed. The long future is become the short past. The earth is full of violence; the ancient and the honorable are sinking beneath the young and vicious. The giants stalk through the length and breadth of the land, where once dwelt a quiet people; all is changed. The beasts of the field, and the monsters of the deep growl and press on us with unwonted fury; traditions, visions, and threatenings are abroad. What fearful doom hangs over this fair world, I know not; it is enough that I am leaving it; yet another five or eight score of years, and the tale will be complete. But have I, in very deed trod this earth nearly a thousand years? It is false; I am yet a boy. I have had a dream, a long, long busy dream, of buying and selling, marrying and giving in marriage; of building and planting, feasting and warring; sorrowing and rejoicing; loving and hating, but it is false to call it a life. Go to; it has been a vision of the night; and now that I am awake, I will forget it.

"Lamech, my son, how long is it since we planted the garden of oaks beside the river! Was it not yesterday?" "My father, dost thou sport! Those oaks cast a broad shadow when my sister carried me beneath them in her arms, and wove me chaplets of their leaves." "Thou art right, my son; and I am old; lead me to thy mother's tomb, and there leave me to meditate. What am I better for my past length of being? Where will be its records when I am gone! They are yonder, on all sides. Will those massy towers fall! Will those golden plains become desolate! Will the children that call me father, forget! The seers utter dark sayings upon their harps, when they sing of the future; they say our descendants shall be men of dwindled stature; that the years of their lives shall be contracted to the span of our boyhood; but what is that future to me? I have listened to the tales of Paradise; nay, in the blue distance, I have seen the dark tops of its cedars. I have heard the solemn melody of Jubal when he sat on the sea shore, and the sound of the waves mingled with his harping. I have seen angels, the visitants of men; I have seen an end of all perfection; what is the future to me?"

L. G. P.

GOVERNOR CARVER'S SPEECH.

At the close of a very animated and instructive discussion, which took place at the recent session of the American Institute of Instruction in Plymouth, after the lectures had, by an unexpected coincidence, been delivered on the necessity of moral and religious instruction at home, and in our schools, the Plymouth Memorial says Mr. William B. Fowle, of Boston rose, and made the following remarks:—

Mr. President,—When this discussion commenced, I thought I had some ideas that I should like to express, in confirmation of the important sentiments so well expressed by the lectures. But my mind during this discussion has drunk in so many important ideas that my poor thoughts are weighed down beneath them, and it would be difficult for me to find them. The evening, sir, is nearly spent, and the time for repose, and perchance for dreams, is at hand; may I be excused, then, if in a few words, I relate a dream of last night, which seems to have some bearing upon the subject which has this day and evening occupied our attention. I should not detain the audience at this late hour, were not dreams made of such flighty materials, that, unless told when they are fresh, it is difficult to tell them at all; in this respect very strongly resembling the lessons so often committed to memory in our schools, must be recited as soon as learned, lest they should be forgotten, and which are then dismissed to make room for the next lesson, which is to be learned and forgotten in the same manner.

I had the happiness a day or two ago, sir, to be present at the dedication of the new Normal schoolhouse at Bridgewater, and to see the Chief Magistrate of our Commonwealth in the midst of us, as if he were really of us; a delightful vision which has been repeated in our presence this afternoon.* I listened earnestly to his words, which were mainly upon the subject that pervaded the exercises of the institute to-day, and then I turned my steps towards the Rock of Plymouth, the cradle of free schools, and is it strange, sir, that when deep sleep came upon me I should have dreamed dreams and seen a vision?

Methought we were all here, and had just done what we have done, rejoiced in our privilege, and praised the pilgrims whose wisdom and self-denial had secured them to us. At that moment, sir, a noble form, which, from its resemblance to the most prominent figure in the painting that adorns your Pilgrim Hall, I took to be that of your first Governor, arose in the midst of us, and, as nearly as I can recollect, thus addressed us:—

"Descendants of the Pilgrims, ye are welcome to this spot! Ye possess many things that we lacked in our day of small things; ye enjoy many advantages of which the poor exiles were deprived. Ye have the advantage of two hundred years of experience, and ye have seminaries set apart like the schools of the prophets. Ye have peace in your borders and prosperity in your palaces, Psalms cxxii—7, unlike the poor outcasts in the wilderness—[the Governor was careful to give chapter and verse for every thing he asserted]—ye have many books also in which ye may read what relates to your important calling, and I hope ye take heed to them, and especially to the Common School Journal put forth by a scribe ready to every good work, and instructed in all wisdom, like unto him who built up the neglected walls of Jerusalem, Ezra ii—6. We had but one book in our day, to which we could go for direction, but, peradventure, when ye are divided about questions which edify not, and perplexed about matters that minister not unto godliness, ye may do well to take heed to that book which was the only manual of your fathers.

When ye are troubled in the matter of discipline, and know not how to treat your erring pupils, ye may follow the advice of the Apostle, and *speak the truth in love*, Ephesians iv, 15, *not avenging yourselves but suffering long and being kind*. For what is recorded of Peter, Matt. xviii, 21, but that he said, "*Lord, how oft shall my brother sin against me and I forgive him—till seven times?* And Jesus said unto him, *I say not unto thee till seven times, but until seventy times seven.*" And when thou hast forgiven thy offending pupil seventy times seven times, if he is not improved, *thou* wilt be, we are told, Prov. xvi, 32, that "*Better is he that ruleth his spirit than he that taketh a city,*" or, I would reverentially add, he that beateth a child. Ye will be careful to urge upon your pupils to obey you and their parents, but before ye enforce obedience by the rod, ye will do well to follow the hint of the Apostle, Eph. i, 1, and show them that "*this is right.*" And if ye be troubled about a rule by which they may conduct towards their fellows, instead of giving them a treatise on moral and social duties to commit to memory, ye will do well to give them only that single sentence of our Master, which contains the essence of all the codes that ever were written, "*Whatsoever ye would that others should do to you, do ye even so to them.*—Matt. viii, 2. And if ye would give them religious instruction, of which ye are unnecessarily shy, ye may content yourselves with teaching them to "*Fear God and keep his commandments;*" and if it be objected by any that this is not religious instruction, because there is no doctrine in it, ye may plead the authority of the inspired writer who declares, Eccles. xii, 13, that "*This is the whole duty of man.*"

But, and if ye say this antiquated manual may be consulted in the matter of morals and religion, but is no guide in teaching the *Humanities*, let me inquire whether in *Astronomy*, ye are careful after teaching your pupils the size, and distance, and movements of the heavenly host, to teach them also that "*The heavens declare the glory of God, and the firmament showeth his handy work?*"—Psalm xix, 1. And when ye show them the triumphs of the human intellect in the discovery of worlds that are invisible, and of laws that are wonderful, do ye when ye thus lead them to "*consider the heavens, the work of His fingers,*" abase their pride by asking them "*what is man*" compared with the Maker of all these worlds!

In *Geography*, ye, no doubt, teach them of the earth, and its productions, but do ye early impress upon their hearts "*That the earth is the Lord's and the fullness thereof, the world and they that dwell therein?*"—Psalm xxiv, 1. And when ye prove to them, as ye may by comparison, that "*The lines have fallen to them in pleasant places, and they have a goodly heritage,*—Psalm xvi, 6, do ye tell them, "Not unto us, poor exiles, who are as clay in the hands of the potter, Jere. xviii, 6, no, not unto us, but unto God belongeth all the glory."

So in *Natural Philosophy*, when ye fail as ye may, to teach them the nature and laws of light, do ye tell them of "*that Light which hath come into the world*, and of the condemnation which awaiteth those who prefer darkness," John iii 19.

Ye have a science called *Physiology*, and ye demonstrate to them that "*they are fearfully and wonderfully made*," and do ye also teach them of Him who "made them in his own image," and who, of course,

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 19, 1846.

RECOMMENDATIONS.

There are many wicked things in the world, which we do not feel called upon publicly to protest against. Time would fail us, were we disposed to be so engaged. And if we should all undertake to do as our brother Haughton of Ireland recommends, and look coldly at every wrong doer, we fear that our whole summer would be turned into winter, and the atmosphere of life chilled through. Moreover, it might be a little embarrassing sometimes to know precisely the amount of coldness which we are to throw into our looks so as to have them exactly adjusted to the wickedness of the brother or sister whom we may happen to meet. For these and other reasons yet more convincing, we do not intend to turn our countenance into an iceberg, or to make of ourself a grand scowling master, to frown sinners into repentance. But however kindly disposed in our hearts towards all men, and however we may intend to cherish and exercise the feelings of tenderness even towards the most sinful, we must acknowledge that there are practices, some great and some small, against which we do feel it our duty from time to time to enter our protest gently, but decidedly.

One of these practices is indicated by the heading of this article. A woman dismisses with her recommendation a domestic whom she can no longer tolerate in her own house. A charitable object is proposed to us, we have little confidence in it, perhaps know nothing about it; but as the easiest way of freeing ourselves from troublesome importunity, give something towards it, and allow our name to recommend it to others. So with books and pills, and we have even seen the names of learned professors and divines used to recommend the sale of blacking. If the blacking were good, we have not a word to say.

But bodies of men are more likely to sin in this way than individuals, and religious bodies perhaps more than any others. A people, for instance, have got uneasy about their minister. His preaching does them no good. Or he is guilty of flagrant imprudences and indiscretions. Or they may doubt whether he is really interested in his work. Or, if it is possible to conceive such a thing of a minister, he may be a man of bad temper, or, if a good man, his people may think quite otherwise. In the whole society there are not perhaps ten men who in private conversation will not give you an unfavorable impression of him. The people talk together, magnify his faults, throw a shade over his virtues, attribute to him their own lack of interest in religious matters, and finally, having worked themselves up into the belief that they must have another pastor, they oblige him to seek some other field of labor. But the moment he has asked a dismission, there is a wonderful change in their views. They grant his request with the greatest reluctance, and pass resolutions from which it would appear as if they were almost heart broken, and he a man of uncommon ministerial gifts and graces.

This is not a very uncommon practice. We do not know precisely how coldly we ought to look, when we go into the pulpit of a people who have conducted in this way. But really it does seem to us a wicked thing, and no religious society ought to lend its countenance to it. It goes to take away our confidence in public bodies, and when a good man, beloved and honored by his people, among whom he has labored with fidelity and success, is from some pressing necessity obliged to leave them, their words of commendation, which come from the fulness of their confidence and the intensity of their feeling, pass like the unmeaning compliments of society as matters of course. Frequent counterfeits have destroyed the value of the true coin. We could illustrate this by many instances; but it is not proper. And perhaps we are mistaken. The separation is likely to subdue unkindness, to produce a softening of the heart, and to make them feel as those who witness the execution of a murderer, that however he may have lived, he at least departs a good Christian.

For the Register.

PRE-EXISTENCE OF CHRIST.

Professor Stuart, in his Postscript to his Letters on the Trinity, quotes De Wette as favoring the popular rendering of John viii. 58, "Before Abraham was, I am." De Wette thus comments on the text. "*I am;* not *I am it* or *he—That Jesus prescribes pre-existence to himself is certain*; see John i. 1; vi. 62; xvii. 5 Not in a *nominal* sense as the Socinians and Grotius understand it, so that merely the fore-ordination of Christ as the Messiah was the meaning of the phrase." Socinus himself, gave to his text a much more forced and absurd exposition than the one condensed by DeWette, viz. "Before Abraham has become what he was declared to be, when his name was changed, *the father of many nations*, I am the Messiah." We find the fore-ordination of the Messiah first assumed as the leading idea of this passage in the posthumous commentary of Slichtingius, one of the Fratres Poloni; and from their critical writings in general sprang the interpretations, according to which several passages commonly quoted as implying our Saviour's pre-existence denote only his pre-existence in the divine decrees and purposes. These interpretations seem to us exceedingly frigid and inadequate. They represent our Savior as uttering, on occasions of the utmost moment, the merest and stalest truisms. Thus in the text already referred to, the question at issue between the Jews and our Savior was, whether he had been in any sense cotemporary with Abraham; and his reply must have had, and was evidently thought by the bystanders to have some bearing upon this question. But it was just as irrelevant for him to assert that God had decreed his Messiahship before the birth of Abraham, as it would have been for him to assert what was equally true, that God had marked out the lives and destinies of all the then present company before the birth of Abraham. There is another decisive objection to this interpretation, in the fact, that in every other instance, in which critics acquiesce in, or contend for the insertion of *he*, i. e. *the Christ*, or something equivalent, after the phrase, *I am*, the substantive needed to complete the sense can be supplied from the immediately preceding context, while in this case our Savior has employed no name or title of himself for more than twenty preceding verses.

The idea of fore-ordination is employed by the same class of interpreters in expounding John xvii. 5, 24, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—Thou lovedst me before the foundation of the world." Now suppose this chapter unwritten, would it be conceivable, that a being of our Savior's wisdom, calmness and simplicity of speech, in a prayer offered at one of the most critical emergencies of his life, should have twice uttered a mere verbal conceit, as feeble in sense as it is far-sought in form? Nay more, is it conceivable that the lowliest being that ever trod the earth, in supplication to God, should have made formal and reiterated mention, as of a distinguishing characteristic of himself, of that which was equally true of every good man and woman in existence? We might also ask whether even the boldest poetical license would authorize the idea of *prospective love*,—of love cherished some thousands of years before the object sprang into being.

Equally harsh interpretations have been given of the passages, in which our Savior is said to have ascended into heaven, or come down from heaven, especially of John vi. 62, "What and if ye shall see the Son of Man ascend up where he was before!" The Fratres Poloni maintained that our Savior literally ascended to heaven at the outset of his public ministry, and there received special instructions for his work. It has been more usual of late to make our Savior's "ascending where he was before" refer to his resurrection. But this exposition is negatived in part by the absence of all critical authority for the shade of meaning which it assigns to the word rendered *ascend*, and in part by the fact, that the New Testament writers employ with regard to the resurrection a peculiar style of phraseology, which is in no instance departed from, unless this be a solitary exception. Moreover, the reasoning of the context implies the supposition, not of the resuscitation, but of the disappearance of our Savior's body. His hearers had been scandalized, because he had spoken of their eating his flesh, and drinking his blood; and his reply is, "Does this language give you offence? What then, if, notwithstanding these mysterious words of mine, my bodily form should vanish from human sight? My words would in that case lose none of their truth; for it is the spirit, my spirit, [made as it were the meat and drink of the soul,] not my flesh, my visible body, that gives life."

In fine, all the interpretations above alluded to seem to us to have been adopted, not because they are in themselves reasonable or even plausible, but to sustain a foregone conclusion in favor of our Savior's simple humanity. They would never have been suggested by any obvious grammatical construction of the evangelist's own words. They would never have been thought of by a rationalistic German critic, who deemed himself at liberty to regard as a myth whatever savored of the supernatural.

We propose to offer a few hints towards the explanation of this class of texts. They all occur in the Gospel of John; and that Gospel differs widely in its scope, and no doubt in its purpose also, from the other three. Matthew, Mark and Luke give us principally our Savior's discourses in Galilee and in the earlier months of his ministry. Why they thus restricted themselves, we are unable to say dogmatically, but can assign several probable reason, either of which seems sufficient. They may have written primarily for the use of disciples, who, some of them as eye or ear witnesses, some from other sources of information, were already conversant, with the last few weeks of their Master's ministry. Or they may have taken for the basis of their narratives the preaching of the eleven in Jerusalem immediately after the ascension, which, as addressed to those who were more or less familiar with discourses and events in Jordan, would naturally have consisted chiefly of the Savior's instructions and miracles in Galilee. Or, what is full as probable a hypothesis as either of the others, the three first evangelists may have designed simply to authenticate the claims of Jesus as a divinely commissioned Teacher, and may have purposely left to more skilful hands, or to a more advanced stage of culture in their readers, the development of deeper and higher views of his person and his relation to the Supreme Being. The presentation of such views our Savior himself wisely reserved for the closing and crowning work of his ministry, making it his chief aim, until his death drew nigh, to establish in the minds of his followers the fact of his divine commission, and to conciliate to himself their entire and implicit confidence. But, having walked among his disciples as a friend and a brother, and fully manifested himself as the pure, gentle and sympathising Son of Man, till his path verged towards the cross and the grave, he then began to open more explicitly his heavenly and Godward relations, and to speak of those attributes, which distinguished him from the purest and loftiest of the sons of men, and made him in a sense, in which no earth-born being ever was, "the only begotten of the Father." To unfold these higher relations and attributes was doubtless the peculiar design of John's Gospel. The three first Evangelists exhibit Jesus as the Christ of prophecy and the Savior of men; John presents him to us chiefly as the Son and the Image of God. Both views are essential to a just estimate of the character of Jesus. They are complements of each other; nor have we any right to explain either of them away, because it is not included and implied in the other. Together, they exhibit the "God manifest in the flesh," the one revealing to us the earthly form and traits of the manifestation, the other lifting the veil from its divine source.

In the representations of the Savior given to us in John's Gospel, there are two prominent features. One is that of the divine indwelling and manifestation in Christ. "The Word, which was in the beginning with God, nay, which was God, was made flesh, and dwelt among men." "If ye had known me, ye should have known my Father also. He that hath seen me, hath seen the Father." "I am in the Father, and the Father in me." The other prominent feature, (if indeed it be another and not identical with the first,) is the idea of our Savior's pre-existence. His pre-existence may be either *personal* or *official*; and this distinction furnishes room for both of the leading opinions with regard to his person, which have been held by modern Unitarians.

To us, the theory of our Savior's *personal* pre-existence presents no insuperable difficulties. We conceive of all spirits, as virtually of the same family, involved in similar relations, bound by like obligations, and appointed to a common destiny. We suppose that men differ from other orders of the spiritual family, not in the essence, but in the circumstances of their being,—not in their nature, but in its environments; and in these our Savior was placed as far apart from men in general by his miraculous birth, and his superhuman endowments, mission and destiny, as he could have been by an existence prior to his advent in Bethlehem. By supposing him a fellow-spirit from another portion of God's family, so far from excluding him from the circle of our sympathy and brotherhood, we only enlarge that circle, and find ourselves made one with "the innumerable company of angels," no less than with "just men made perfect." And "the glory which he had with the Father before the world was," and from which he came on his mission of divine mercy, can have been no other, than that, which he pledges himself to bestow upon his disciples.

But the texts now under consideration, though they suggest at first view our Savior's *personal* pre-existence, admit without violence of a different interpretation, to which we may have recourse, unless his personal pre-existence be rendered probable, (as we confess that it is to our own mind,) on *a priori* grounds, or by other Scriptures. Is it not conceivable that, even if his personal existence dates no farther back than his birth in Bethlehem, these texts may refer to the pre-existence, nay, the past eternity of the image which he bore, of the attributes which he manifested, of the Word made flesh in him? Confessedly one prime object of John's Gospel was to convey and enforce the truth, that Jesus of Nazareth was a manifestation of the self same attributes of God, which had been displayed in the creation and government of the universe and of man, and in the patriarchal and Mosaic revelations. In the declaration, "I and my Father are one," we have the key note of the beloved Apostle's whole record, and, it seems to us, a constant and pervading element of the consciousness of the Master on whose bosom he leaned. Nor can we regard it as inconsistent with sound and reverent criticism to interpret the texts under discussion as but the varied expression of this consciousness. Thus the text, "Before Abraham was, I am," will denote, "I bear no new image,—I represent no unknown attributes of the Godhead, but the same, which Abraham saw and joyfully adored,—the same, which, before Abraham, had breathed beauty and life into the nascent universe, and spoken in words of truth and love to the earlier patriarchs." Thus too may we paraphrase the passages, which we have quoted from our Savior's prayer: "And now, O Father, make gloriously manifest in my sufferings and death those traits of thine own spirit, which from all eternity thou hast loved to make manifest,—those attributes, which were in glory and honor with thee before the world was, and which thou hast concentrated in me." In like manner, might we understand our Savior's "ascending where he was before," as having reference to his personal ascent to God and heaven, whence, (not from his earthly birth or parentage,) came the divine image, the fulness of the eternal spirit, that dwelt in his soul, and made him in a peculiar sense and degree the Son of God. We commend this mode of interpretation to those, who think that they find insuperable objections to the doctrine of our Savior's *personal* pre-existence, as incomparably more true both to the letter and the spirit of the sacred record, than the Socinian criticisms in which liberal Christians on both sides of the Atlantic have too long acquiesced. A. P. P.

To the Editor of the Chistian Register.

BOSTON, Sept. 8, 1846.

DEAR SIR,—Since the publication of your last paper I have received an Address from "the Associated Presbyterian and Unitarian Ministers of Manchester in England and its vicinity" to "the Ministers of the Unitarian Churches in New England and in other parts of the United States," prepared when there was reason to fear that hostilities might break out between the two countries. The accompanying note from Rev. Mr. Taylor explains the delay which has taken place in sending the Address to us. I beg you to give it an insertion in the next "Register," as the speediest way of communicating it to those for whom it was intended. The Address, with the *original* signatures, may be found at the Office of the American Unitarian Association.

Yours truly, E. S. GANNETT.

MANCHESTER, July 21st, 1846.

MY DEAR SIR,—The accompanying Address to our Unitarian brethren in America, was agreed upon and put in course of signature, at a time when there seemed a prospect of hostilities between our country and your own. Happily, our fears have not been fulfilled; and the paper had not completed its circulation for signatures, when the glad tidings of peace reached our shores. We have thought it better however to send it to you, though past date, that we may have the satisfaction of assuring you and your brethren, how affectionately we felt towards you, and how uninterrupted by our bond of sympathy was maintained with you, during the whole of those painful discussions which threatened the possibilities of war.

* * * * * *

It has been further delayed, by waiting for a suitable private conveyance, through which to forward it to you.

* * * * * * *

Your affectionate friend and brother,

JOHN JAMES TAYLER.

To the Ministers of the Unitarian Churches in New England and in other parts of the United States of America, the Associated Presbyterian and Unitarian Ministers of Manchester in England, and its vicinity, offer greeting and wish all health and happiness.

DEAR FRIENDS AND BRETHREN,—In view of the political relations now unhappily subsisting between this country and your own, we feel ourselves strongly impelled to renew towards you the expression of our fraternal sympathy and affectionate regard, and to utter the fervent hope, which we are persuaded will be reciprocated by you, that the hostilities between our respective governments, of which rumors have reached our ears, may be yet arrested, and that the world may be spared the afflicting spectacle of two nations—who claim a common descent and use the same speech, and to whom Providence has more especially entrusted the interests of civilization, of political and spiritual freedom, and of human progress—turned aside from their high career by the fiendish strife of ambition and selfishness,—of brothers, mutually endeared by so many ennobling recollections and so many common hopes, rupturing the bonds of ancient kindred, and staining their hands in each other's blood.

We feel assured that the wise and the thoughtful, on each side of the Atlantic, are anxious to preserve peace, and clearly discern that the true honor as well as the true happiness of both countries will in that way be most effectually maintained; and to their calm, deep voice—breathing the spirit of Christian gentleness and magnanimity, and destined, we trust, to overpower the wild, discordant cries of international jealousy and hate, we desire with solemn earnestness to add our own.

The event we cannot foresee; it may disappoint our most fervent hopes; and we leave it with Him, the all-wise, the all-good, who can subdue to his righteous ends the warring of nations, and cause the very wrath of man to praise him; but whatever it may be, we are consoled with the thought, that to you, dear brethren, we shall still be united by ties, which the folly and violence of earthly passions cannot dissolve; and that although blood-stained waves should roll between us, and messages of peace and mutual recognition should be momentarily drowned in the clash of arms and the roar of the instruments of death, our brotherly affection for each other and our common work of love will not for one moment be suspended,—nay, that we shall still be drawn nearer in heart and spirit, in purpose, and endeavor, by the very causes that seem outwardly to threaten our separation—night and morning sending up our prayers to the Father, for the restoration of peace to his estranged and infatuated children, and redoubling our efforts for the diffusion of Christ's gospel over the earth;—that by our united labors, silently and perseveringly pursued in widely separated lands, the principles of a more humane and enlightened civilization and of a true Christian society may be established among men, the broad ocean be converted into a highway of peaceful and beneficent intercourse, and all nations be united to each other as the members of a common brotherhood,—that, under the light of liberty and true religion, this dim scene of earth, now darkened by evil passions and defiled with blood, may brighten more and more into an image of that glorious world, wherein we and you, dear brethren, hope alike to find our home of common rest, and where, as we trust, men of all climes, all races, and all religions, entering at length into the spirit of Jesus, shall pursue their immortal career in loving and fraternal intercourse, and learn strife and hatred and war no more.

(*Signed.*)

J. G. Robberds, Minister of Cross Street Chapel, Manchester.

J. J. Tayler, B. A., Minister of Upper Brook Street Chapel, Manchester.

Robert Wallace, Professor of Theology in Manchester New College.

John Kenrick, Principal of Manchester College.

William Turner, Retired Minister of New Castle, (now resident in Manchester, and Visitor of the College.)

John R. Beard, D. D, Minister of Strangways Chapel, Manchester.

William Gaskell, M. A., Minister of Cross Street Chapel, Manchester.

Robert Smethurst, Minister of Moreton.

Charles Wallace, A. M., of Altrincham.

R. Brook Aspland, A. M., Dukinfield.

William Whitelegge, Minister of Platt near Manchester.

William Lamport, late Minister of Lancaster.

John Layhe, Minister to the Poor, Miles Platting, Manchester.

Philip P. Carpenter, Minister of Stand Chapel.

James Whitehead, Minister of the Presbyterian Chapel, Ainsworth.

Franklin Baker, M. A., Bolton le Moors.

David Davis, B. A., (Lond.) Unitarian Church, Stockport.

William H. Herford, B. A. (Lond.) Minister of Lancaster.

John Colston, Minister of Styal and Dean Row Chapels, Wilmslow.

Geo. Vance Smith, B. A. Macclesfield.

W. T. Scholefield, Minister of Oldham.

W. Smith, Minister of Blackwater Chapel, Rochdale.

F. Howorth, Minister of Bury, Lancashire.

For the Register.

BROOKLYN AND BRIGHTON SABBATH SCHOOLS.

One of the pleasantest features in the institution of the Sabbath School is the frequent occasion which it affords for the exercise and interchange of friendly sympathies between different religious societies. Another instance of this has come to our notice, the relation of which may interest some of our readers. The portrait of the Rev. Dr. Pierce of Brookline, which was lately engraved, has been presented by his Sabbath School to their friends and neighbors, the Sabbath School of Brighton. And we are permitted to publish the letters which attended the gift and its acceptance,—and do this the more gladly for the honorable testimony which they bear to the character and services of our respected friend, who has so long ministered at the Christian altar.

The festival alluded to in the correspondence, was given last summer, by Rev. Mr. Whitney's Sabbath School, to Dr. Pierce's School, in one of the pleasant groves of Brighton.

The Brookline Sunday School to the Sunday School connected with Rev. Mr. Whitney's Society, Brighton:

DEAR FRIENDS:—We, the members of Dr. Pierce's Sunday School, send you a portrait of our Pastor, to place, if you please, in your beautiful Vestry.

We send it to you as a token of love, trusting it will give you as much pleasure to receive, as it gives us to present it. When you look upon it, it will remind you of one, who for nearly half a century has fed the lambs of his flock with affectionate and paternal care, and who has ever been the warm friend of Sunday Schools, as well as of every other good work. You will see inscribed on every feature, temperance, energy and love; and you will feel that if you wish to be among those of whom it is said, "The hoary head is a crown of glory when it is found in the way of righteousness" you must begin early to walk in that true and holy way.

Again we say, receive this as a token of our love. We have not forgotten the pleasant festival of last summer. We hope we shall all meet again and rejoice together. But should we meet no more on earth, may we all, after having served God faithfully, each, according to the talents entrusted to him, meet to serve Him more perfectly in Heaven.

Your friends, of the Brookline Sunday School.

DEAR FRIENDS:—Your very valuable gift of the portrait of your esteemed Pastor, was duly received. It is, indeed, a most acceptable token, as you kindly denote it, of your love; and we sincerely reciprocate the friendly sentiments, which, in presenting it, you have expressed.

We thank you warmly for the gift in itself.—We thank you for the beautiful act by which it comes to us. We feel more closely than before allied with you. Your revered Pastor becomes more truly than ever our friend. During the long ministry to which you refer, he has been much and intimately known in our Society, having preached oftener in our Pulpit, as he will assure you, than in any other except his own.

We are most happy that the portrait will adorn our Vestry, reminding us all, teachers and pupils, of those distinguishing traits in the character of your Pastor of which you speak, *three* jewels only, let us say, in the crown of glory which he has won and wears.

Our summer festival, which you did us the favor to attend, was made the more interesting that we enjoyed his presence, whose countenance in these Christian festivals is ever a benediction for the child, and a cordial greeting for all.

Friends, again we thank you. Neighbors, but with the natural and beautiful barriers of groves and fields, may our mutual sympathy and regard be the more strengthened by this new tie and prove our earnest, as you ask of a meeting and union hereafter in Heaven.

We remain your friends, of the First Sabbath School in Brighton.

For the Register.

SABBATH SCHOOL CELEBRATION.

On Wednesday afternoon of last week, the Brighton Sabbath School was entertained with a rural festival at Brookline. They were received by Dr. Pierce's School at the spacious Town Hall. The Sabbath Schools of the second and of the third Societies in Brookline, Rev. Mr. Shailer's and Rev. Mr. Storr's, had also united with Dr. Pierce's in the proffered hospitality. The beautiful sight was thus exhibited of three Sabbath Schools of different denominations joining in a festival given to their neighbors. The four schools went in procession, preceeded by a fine band of music, to a delightful grove, formerly the estate of Dr. Aspinwall, where tables had been spread and amusements provided for the children. Prayer was offered by Rev. Dr. Pierce. A hymn was sung by the School; and the company was then entertained with singing from a select class of little girls under the direction of Mr. Johnson, at present teaching in Brookline. The sweet performance of these young vocalists was highly commended, and reflected much credit on the services of their teacher. After partaking of the bountiful provision of fruits and cakes with which the tables were loaded, the children were dismissed for their sports, while the band discoursed eloquent music among the shady trees. At the close of the afternoon, all were again collected, at the tap of the drum, and words were spoken in address by Rev. Mr. Fox and Rev. Mr. Barnard of Boston, and by the Pastors of the schools, Rev. Dr. Pierce, Rev. Mr. Shailer and Rev. Mr. Whitney. The doxology was sung by the whole assembly, and the procession returned to the Hall, where the Brighton School took leave of their hosts. These festivals are good; most of all, when, as in this case, they are made to strengthen the ties of kindred and neighborhood, and to put away those denominational prejudices, which so deform the Christian Church.

For the Register.

CHURCH HOSPITALITY.

MR. EDITOR,—I was much pleased to see in your last number some remarks on the hospitality, or rather want of hospitality, in some of the Unitarian Churches in the city of Boston. There is too much occasion for what you have said, and the impression, which many carry away, who visit your city, and make the attempt to hear some of the distinguished preachers of our faith, is anything but favorable to the Christian character of those who compose the congregations; and the result is prejudicial to the whole denomination. We are happy to believe that all the Unitarian congregations of the city are not liable to the charge; but with regard to some of them, scarcely any language of censure would be too severe. One who has had some experience of this want of hospitality,—if it may not be called want of civility,—cannot but feel a little indignant. All of us living at a distance from the city, who occasionally go thither, as we have no opportunity at our own residences of listening to the leaders and lights of the Unitarian faith, are quite desirous of enjoying, while there, the privilege of doing so; but when we find ourselves compelled to stand in the entry, and see the worshippers passing in to their seats, leaving us neglected and unnoticed, we turn away and "shake the dust off our feet" with no very pleasant emotions. Neglect is not very agreeable at any time or in any place; but to encounter it on the Sabbath and in the house of God, whither we have gone to unite in the worship of our common Father, calls up in our minds reflections which it excites on no other occasion. We have frequently thought of calling the attention of our brethren to this subject, as one in a high degree worthy of their consideration, and with regard to which a change is most desirable.

A friend of ours, a gentleman of worth, and not unknown in the literary world, was not long since in Boston, and thought he would be glad to hear the Sabbath services of a clergyman of our faith of some celebrity. After standing for some time in the entry of his Church, and seeing one after another pass in to their seats, until nearly the whole congregation assembled, his anxiety to hear the preacher, induced him to inquire of a gentleman who was about going in, whether there was any provision there for strangers,—to which the gentleman replied, "we are rather exclusive here," and went in leaving our friend to dispose of himself as he best could. It was now near the moment for the commencement of service, and our friend hastened to another Church, where he found that civility which the exclusiveness of the first had denied him.

We know that plausible reasons are sometimes assigned for this neglect to strangers; yet they are only plausible,—for they do not operate to make all city congregations so inhospitable and exclusive. We imagine that with the freest hospitality, there are few Churches in which the regular worshippers would be put to much inconvenience, or often deprived of their accustomed seats; and if they were occasionally, it seems to us that an unwillingness to make such a sacrifice, is hardly worthy of those who profess a *liberal* faith. We have heard the remark made again and again, that the good people of Boston are in this respect exceedingly selfish and unchristian. We pray them to look to it.

T.

STANDISH, ME. Mr. E. J. Gerry has received and accepted an invitation to become the Pastor of the First Congregational Society in Standish, Me.. Installed September the 23d. Sermon, by Rev. H. A. Miles of Lowell.

NEW PUBLICATIONS.

MEMOIRS OF THE AMERICAN ACADEMY. An account of the Magnetic Observations made at the Observatory of Harvard University. Communicated by Joseph Lovering, Hollis Professor of Mathematics and Natural Philosophy.

These observations, with others of the same kind, taken simultaneously in different quarters of the globe, will probably lead to very curious, and perhaps important results. The observations are accompanied by valuable remarks which Professor Lovering has furnished. The following statements may be new and interesting to some of our readers as they certainly are to us.

"Colonel Sabine has recently published, in the name of the British Government, the observations which have been made at several of the magnetic stations *during days of unusual magnetic disturbance*. The period included is between March, 1840, and January, 1842. These extraordinary derangements in the earth's magnetism constitute that residual portion of the whole force which stands out after the periodical and secular changes have been compensated or eliminated. They may very properly, therefore, be separated from the regular changes, and become a distinct object of investigation. Perhaps they are destined, at a future time, to present an *experimentum crucis* of a just theory of Terrestrial Magnetism, induced from the ordinary facts of the science, and developed into some such remarkable consequence as a magnetic hurricane. A comparison of observations made at the different stations shows that a magnetic storm, although it may commence later, or be felt longer or more violently, at one spot than another, has the range of the whole globe for its play-room, and manifests itself, beyond doubt, in the most distant parts of the planet at the same general period. In our former communication, this opinion was advanced on the strength of limited comparisons made between Cambridge and Toronto, and the authority of others who had given attention to the same point. But the proof is accumulated to a demonstration in the volume of Colonel Sabine, where we have the comparison of Toronto with Prague, in the heart of Europe, and Van Diemen's Land; and, on some occasions, with the Cape of Good Hope, St. Helena, and the wastes of the Southern waters. The practice of these Observatories has been, to watch the instruments with great care, whenever the changes exhibited any extraordinary extent or frequency. Mr. Sabine finds from the records, that out of twenty-nine principal disturbances, in 1841, the largest number manifested themselves under various modifications at the three first mentioned stations, and that the days of greatest disturbance in the year were the same at each. It is further observed, that on thirteen days out of the twenty-four days of unusual disturbance at Toronto, in 1841, the Aurora was visible, and that all these days were marked by magnetic disturbances at Prague and Van Diemen's Land. On the remaining thirteen days, the sky at Toronto was so far overcast that the Aurora could not have been seen, on the supposition that it existed. Mr. Sabine concludes that the Aurora, which has long been associated, in the time of its appearance, with *local* magnetic changes, must now be considered as more especially a *local manifestation* of those grand magnetic hurricanes which swell over large portions of the planet, breaking furiously upon certain favored spots, and acting nearly simultaneously in places widely separated from each other.

As some of the magnetic Observatories had not gone into full operation till the commencement of 1841, the comparison is limited to that year. It would have been desirable to have included Cambridge in the same examination, but our observations for that year are too defective. The observations which are now published will furnish ample materials for this purpose, whenever the extra observations, made at the other stations in 1842, shall be published. Although I have not thought it advisable to bring the short time at the close of 1841, during which we had observations at Cambridge, into a public comparison with Mr. Sabine's Table, for fear of anticipating a more satisfactory examination of this question hereafter, I have privately done so, and will simply state, that October 26 seems to bear the traces of that disturbance which prevailed at Prague, Van Diemen's Land, St. Helena, and Toronto, on October 24, 25, and 26, accompanied at the latter place by the Aurora; that November 18 and 19, which were marked at all these other places by great disturbances and by the Aurora also at Toronto, are noted at Cambridge for the Aurora and extraordinary magnetic perturbations: and that December 3, 8, and 30, are remarkable with us, as they also appear by Mr. Sabine's Table to have been at two or more of the four other Observatories. It is particularly matter of regret that no observations were made at Cambridge on the twenty-fifth and twenty-sixth of September, 1841, that we might have seen whether the disturbing energy which swept for several days so large a portion of the globe, and which was felt at Toronto, Greenwich, Prague, Cape of Good Hope, St. Helena, Trevandrum, in India, Van Diemen's Land, and possibly at the Bay of Islands, in New Zealand, extended to our own latitude and longitude.

We have just had the pleasure of receiving, as a present from the British Government, a beautiful volume, containing the *regular* observations made at Toronto during the first magnetic campaign of 1840-1842 inclusive. This was the period originally comprised in the grand magnetic confederation. Three years, constituting the second crusade, have now been added, so that the whole enterprise will not be concluded till the close of 1845. In this volume, which is published under the care of Mr. Sabine, the curves for all the Term-days are projected and placed side by side with the corresponding ones derived from the observations made at Cambridge and Philadelphia, on this Western Continent, and at Prague, in Europe. The simultaneous character of the American disturbances is exceedingly striking; the magnetic impulse is felt over the whole continent. But Mr. Sabine concludes, from the data before him, that the same derangement does not always sweep both continents; and this difference will appear on an examination of the beautiful plates with which the volume is enriched. We shall do him and the subject better justice to transcribe his conclusion in his own words.

"The correspondence which is so strikingly manifested in the fluctuations of the declination and horizontal-force in America, and which has its counterpart in the correspondence shown by the term observations at the different stations in Europe, is not found to prevail in any thing like the same degree between the curves of the two continents when they are exhibited in comparison. Nevertheless, indications are not wanting of participation in disturbances having a common cause. The character of the Term-day in respect to the degree of the disturbance by which the magnetometers are affected may always be derived alike, whether we view the European or the American curves: and instances are not infrequent of individual perturbations, common to both continents, having their culminating points at the same observation instant. There are sometimes disturbances in the same direction in both continents, and sometimes in opposite directions. On the other hand, there are perturbations, and occasionally of considerable magnitude, in the one continent, of which no trace is visible in the observations on the other. The Term-day observations in this volume bear testimony, therefore, to the manifestation of simultaneous disturbances on the two continents; and from the volume of "Observations on Days of unusual Disturbance," we know that this simultaneity extends to stations much more remote from each other than Europe and America. In reviewing this result, we must combine with it the no less certain conclusion, derived from the discussion to which the disturbances occuring at the regular observation hours at Toronto have been subjected, that these interesting and remarkable phenomena exhibit at Toronto a systematic action connected with, and apparently having relation to, the hours of the day."

MANUALS FOR SUNDAY SCHOOLS.

It is highly gratifying to see the attention which good and able minds are bestowing at the present time on the subject of manuals and other lesson books for our Sunday Schools. Within a few months a number of very valuable books for this purpose have been prepared and published by those who have brought to the subject much thought and talent and a large share of experience. There is first of all, "Fox's Acts of the Apostles," a continuation of his excellent and well known series on the "Ministries of Christ," which have found much favor and extensive use. Then there is the recent series by Dr. Cartee, entitled, "Questions adapted to the text of the New Testament." These are similar in design and character to those of Allen's now so generally used in our schools; but are simpler in form and expression and are peculiarly adapted to a younger class of children. Then, there is "Lessons from the gospel, comprising the life of the Savior," by a Superintendent, who has had long and large experience in one of our best Sunday Schools. This little work is on a plan entirely new, and is worthy of examination and trial. In the hands of faithful teachers we are persuaded that it would lead to a more interesting and practical mode of teaching than is common to most of our schools.

But we wish now to speak more particularly of another new book entitled "Lessons on the Parables of the Savior." It will be seen at once by those who are at all acquainted with the subject, that this manual occupies new ground; and it will seem surprising, upon a moment's reflection, that a field so fruitful and so valuable should have been neglected so long. The manuals which heretofore have been most in use have had for their design to bring out and teach either the peculiar dogmas of the church, the disputed doctrines of christianity; or by questions and answers to teach the historical events of the Old and the New Testaments; or the principal events in harmony of the Savior's life. These in their place and proportion are undoubtedly important; but after all they are not so much the kernel as the husk of Christianity. And in past days we fear the young have been kept too much and too long upon the mere externals and narratives, and too little upon the vital principles and truths of the gospel. In this new manual we have a remedy for this evil. In no part of the Christian Scriptures are its practical truths, its saving principles, and heaven-descended doctrines more fully and vividly taught than in the Parables of the Saviour. And there is no facts of the scriptures which, in spirit and form, are so likely to arrest the attention of the young, and to inculcate and fasten upon their minds moral and religious truths. If our Savior in embodying his divinest principles and sublimest doctrines in parables had not the instruction of the young immediately in view, yet he adopted this form undoubtedly as the best calculated of all others to instruct and arrest the attention of those who in ignorance and simplicity were only children of a larger growth. In facts the teaching by allegories, fables or parables was a common means in early times adopted by many Sages of antiquity by which to convey to simple and uninstructed minds the deepest and most important moral and scriptural truths. And at this day, similitude, comparision, illustration, are found by teachers to be the most natural and effective means to excite the interest and to instruct the minds of the young. And yet before the appearance of this new manual by Rev. Mr Huntington we are not aware of any attempt which has been made to adopt and use the Parables of the New Testament as a means of instruction in our Sunday Schools. After a careful examination we believe that this may be regarded as a successful one. In its preparation it bears the marks of great care and thought. It is thorough and clear in its explanations. The meaning of each parable is brought out fully and it is faithful in the exhibition and application of the sublime doctrines which they so naturally and beautifully teach.

The book contains *forty* chapters, the first two of which contain an explanation of the nature of parables, and the character of the books in which they are recorded. The other *thirty eight* are devoted to an explanation by question and answer of the parables themselves, being all that our Savior uttered during his ministry. These embrace and teach in the most interesting form all the great duties and some of the sublimest doctrines of Christianity,—and if this manual is adopted and used by our schools, a higher and better style of life will be opened to the rising generation, their consciences more thoroughly educated and quickened, their piety deepened, the will of God better known and observed, and the purpose and end of life more fully and faithfully understood and attained.

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CHRISTIAN BAPTISM. A Sermon on Christian Baptism, with many quotations from Pedo-Baptist authors, &c. &c. By Adoniram Judson, Jr., A. M.

We can hardly bring ourselves to attach importance enough to this subject to read the book carefully. We certainly can find no specific rule in the Scripture as to the mode of baptism. The offering of young children by their parents we cannot but regard as one of the most beautiful rites of our religion. We may not find in the scripture any positive authority for it, any more than we do for the observance of the Christian Sabbath; but it is one of those impressive rites, which we are glad to receive from our fathers, handed down as we believe from the commencement of the Church, and we rejoice to do what we may to perpetuate it through our children. As to the peculiar mode, in the absence of all directions in Scripture, we cannot regard the original practice, which undoubtedly was the most convenient then, as authoritative now, any more than the peculiar dress of the the disciples or their attitude at the table, when the Lord's supper was instituted.

STORIES FOR SUNDAY AFTERNOON. By Susan Fanny Crompton.

A very good little book, made up of Scripture stories pleasantly told. But we doubt whether these stories can be given in any language so good for children as that in which we find them in our Bibles.

TOWER'S INTRODUCTION TO THE GRADUAL READER; or Primary School Enunciator, Part II. The child's second step taken at the right time.

We should prefer a more simple title to a child's book; but, for all that, we must say, that we like the book. The plan is good. The explanations are good. The reading lessons are good. We are not among those who would turn the education of children into an amusement; for that would be to pervert the end of education.—But we are glad to see books like this, to help them gently over the hard places, which we used to find in our spelling and reading Books.

THOUGHTS, selected from the writings of the Rev. William G. Channing, D. D. 160 pp.

We have long desired to see a book of this kind, and now, from a slight examination, be-

lieve that it is well done. It is a beautiful collection of beautiful thoughts, and must be a welcome possession not only for all who agree with Dr. Channing in his peculiar religious opinions, but for all who value lofty sentiments worthily expressed, and who by the influence of such thoughts would be strengthened for duty, or raised to a higher sphere of contemplation.

ANNIVERSARY AT ANDOVER.

MESSRS. EDITORS:—The Theological Seminary in Andover is the oldest in the country.—An immense change has passed over the land since its establishment. The number of well educated ministers has vastly increased; and with the increase there has been also, in most respects, a corresponding multiplication of salutary influences upon the people at large.

For a few years, the number of students at Andover has been diminishing, while at other kindred institutions, and those too, much younger, and far less amply furnished, there has been no deficiency, but on the contrary, in some of them there has been a rapid or steady advance. There has been divers causes or untoward influences operating, to produce a comparative depression at Andover, over which the guardians and instructors of the seminary have had, as I conceive, no such control, as some seem to have imagined. And for one, I am quite inclined to the opinion that Andover was in great danger from its extensive popularity.

During the last year, the catalogue contained less than *seventy* names, instead of the *one hundred and twenty*, or more, of some former years. But if the exercises of the graduating classes of the present year and the last year, are any evidence, I should much doubt if the standard of instruction and the proficiency of the students have ever been better.

I was highly gratified with the exercises of the recent anniversary. Those of the twenty-one young men, who have now taken their leave, for their different destinations, at home and abroad, were highly respectable. Some of them were very superior. The exercises, which preceded and followed, viz:—the discourse of Dr. Adams of New York, before the Alumni, the orations before the Society of Inquiry, and the Rhetorical Society, and the address of Mr. Barnes of Philadelphia, afforded a very rich repast.

The attendance, however, was less than usual; owing in part, no doubt, to the fact, that at the anniversary of the previous year, there was a very special and extraordinary gathering.

Order of Exercises.

PRAYER. SACRED MUSIC.

1. The Scripture Import of the word Mystery.
James M. Bailey (D. C.,) Andover, N. H.
2. The Ultimate Appeal in Religious Dispute.
David Garland (A. S.,) West Newfield, Me.
3. The Harmony of the Scriptures a Proof of their Inspiration. Francis G. Pratt (A. C.,) Middleboro'.
4. The Incarnation of God demanded by our Nature. William H. Lord (D. C.,) Hanover, N. H.
5. Influence of Missions on Literature.
George H. Atkinson (D. C.,) Newbury, Vt.
6. The Nature of the Gospel.
Eliphalet Birchard (H. U.,) Lebanon, Ct.
7. Influence of Man's Moral state upon his belief.
Charles Cummings (D. C.,) Hollis, N. H.
8. The Existence of Ministrations of Angels.
William A. Patten (D. C.,) Kingston, N. H.
9. The Objections to the Doctrine of Perseverance.
Daniel L. Furber (D. C.,) Sandwich, N. H.
10. The Scheme of Missions, rational.
Lewis Grout (Y. C.,) Brattleboro', Vt.

SACRED MUSIC.

11. The Unity of the Church.
James B. R. Walker (B. U.,) Taunton.
12. The Temperaments—their relation to Romanism and Protestantism. John S. Holmes, New Bedford.
13. Independence in the Minister.
Henry B. Smith (A. C.,) West Springfield.
14. The proper mode of preaching the doctrine of Election. Cortlandt W. Shattuck (C. C.,) Groton.
15. Reasons why some religious truths are concealed *from Man*. P. S. Myers (N. C.,) Westerly, N. Y.
16. The Catholic spirit of the Puritans.
Edwin R. Hodgman (D. C.,) Camden, Me.
17. Influence on Revivals on the style of Preaching. James Fletcher (D. C.,) Acton.
18. Practical Effects of Arminianism and Calvinism compared. Horace Lyman (W. C.,) Easthampton.

SACRED MUSIC.

19. Influence of Skepticism on Philosophy.
Timothy F. Clary (D. C.,) New Ipswich, N. H.
20. Sources of the Sufferings of Christ.
Leonard Swain (D. C.,) Mendon, N. Y.
21. Influence of Aristotle on the Pulpit.
Daniel T. Fisk (A. C.,) Shelburne.

HYMN.

Spirit of Truth! upon this day
For light and help we cry,
To guide us through the chosen way,
Where toil and trial lie.

We ask not, Lord, the cloven flame!
Or tongues of various tone;
But long thy praises to proclaim
With fervor in our own.

We mourn not that prophetic skill
In found on earth no more;
Enough for us to trace thy will
In scripture's sacred lore.

No heavenly harpings soothe our ear,
No mystic dreams we share;
Yet hope to feel thy comfort near,
And bless thee in our prayer.

When tongues shall cease, and power decay,
And knowledge empty prove,
Do thou thy trembling servants stay
With faith, and hope, and love!

PRAYER.

The venerable Dr. Woods now retires from active service, and is to be connected with the seminary—I suppose, as *Professor Emeritus*. He has been a most valuable officer, and still retains his vigor of mind, in a remarkable degree. Yet it seems to be the opinion of many, that those who are yet learning, "what be the first principles of the oracles of God," are best fitted to teach, and therefore that young ministers and young instructors in theology should be expected to tread the older out of their places. [Salem Register.

DEDICATION OF THE NORMAL SCHOOL-HOUSE AT WESTFIELD.

The new and beautiful edifice erected at Westfield for the use of the State Normal School for Western Massachusetts, was dedicated by appropriate exercises, on Thursday afternoon, the 3d inst. The spacious hall of the building was filled to overflowing before the commencement of the exercises, and it was deemed expedient, after the dedicatory prayer had been offered, to adjourn to the Methodist church, which was likewise filled with people. His Excellency Gov. Briggs, presided on the occasion, and among the strangers present were Rev. Dr. Humphrey of Pittsfield, Prof. Barnas Sears of Newton, Hon. Horace Mann, Secretary of the Board of Education, and Adjutant General Henry K. Oliver.

The exercises commenced by singing the following

DEDICATION HYMN,

WRITTEN BY A LADY OF WESTFIELD.

Not as the panting warrior comes,
From where the battle rages hot;
Not with the sound of beating drums,
Come we to worship at this spot.

Not as the pleasure-loving rear
Pillar and gilded dome on high;
Not for the mocking smile and tear,
Lift we our temple to the sky.

But from the pure and peaceful home,
Where prayer doth meet the morning light,
With earnest hearts for youth we come
To make the path of science bright

Here, where our holy fathers trod,
And almost o'er their garnered dust,
Craving the blessing of their God,
We consecrate our sacred trust.

To Science and to honest Fame,
And Truth and Justice's holy calls,
Youth! who would win a noble name,
We consecrate these silent walls.

Then keep unwearied vigil here,
Ye who would intellect refine,
To whom the immortal mind is dear,
Guard well this sacred, holy shrine.

The Dedicatory Prayer was offered by Rev. Emerson Davis, and was followed by an address of about one hour's length, by Rev. Dr. Humphrey of Pittsfield. After briefly glancing at the importance of having men educated with particular reference to the profession, or calling, which they are to pursue in life, he proceeded to discuss the following propositions: 1st. There is an urgent demand for better qualified teachers of common schools, from the fact that very few have been systematically educated for their calling. 2d. Reasons why teachers should be educated with special reference to their profession. 3d. The adaptation of Normal Schools for qualifying teachers. We will not attempt to give even a synopsis of the clear and earnest arguments by which the speaker enforced his position, as we could not do him justice, and the address will undoubtedly be published in full. He portrayed in a vivid manner the evils of the old system of common school education, and if the thoughtfulness which his remarks produced on the minds of the audience was disturbed at all, it was when he drew a graphic and familiar picture of the annoyances and trials of a common-school teacher in attempting to govern his flock under the old regime.

He dwelt with much emphasis upon the importance of religious instruction in the Normal and common schools, and declared that if he thought the time would ever come in Massachusetts when the high and solemn sanctions of the religion of the Bible should cease to hold their sway in the Normal School, his earnest prayer would be that not one stone of the beautiful edifice might be left upon another.

The exercises of the afternoon were finished by the singing of the following, to the air of the "Pirate's Glee," by a select choir of some six or eight ladies and gentlemen.

Go on! Go on! we love the beaming
Which learning's torch sheds on our way;
We love the light, which mildly gleaming
Shines with a pure and useful ray.
'Tis not when morning's beam is glancing
On night-gemmed flower and dew-drop clear—
'Tis not, a sight more soul-enchanting
Than that fair scene which meets us here.

Oh, not more welcome are the numbers
Which music pours upon the ear;
Oh, not more grateful are the slumbers
In which in dreams past joys appear,
Than are the visions hov'ring o'er us,
Which quell our doubts, dispel our fears—
Than are the omens which before us
Assume the cherished hopes of years.

What are the warrior's dreams of glory,
Waked by the tones that breathe of death?
What are the deeds shall live in story,
When man sleeps in the dust beneath?
The hero's fame shall quickly wither,
Tho' traced in brass or graved in stone,
That impress will endure forever,
Which thought shall stamp on mind alone.

In the evening, the church was again filled at an early hour, to listen to extemporaneous addresses by gentlemen present, Governor Briggs in the chair.

Hon. Horace Mann stated, in commencing, that he appeared in obedience to the order of the Commander-in-Chief, and that this was the first time in the history of this Commonwealth, or of any civilized state on the face of the globe, that the Chief Magistate had come down from his high station to preside in an educational convention. He regarded it as one of the most auspicious events to the cause of popular education that had occurred in our history, and trusted that it would be a precedent for future Governors and Magistrates. It was the occasion of the dedication of the second Normal school house on this continent, and as illustrating the rapid progress of public sentiment in Massachusetts in favor of such institutions, he related an anecdote of a worthy old deacon in the eastern part of the State, who on coming out of church after the announcement by the minister of a public meeting in behalf of the Normal school enterprise, seven years ago, exclaimed, "a Mormon school! what do we want of a Mormon school? If I have read correctly about the doings of the Mormons at the West, I don't want any of their schools started here."

Mr. M. said the term *Normal* originally meant a carpenter's square, or an instrument to do things right by. The first Normal school was established in Pomerania in Germany in 1735; the second in Berlin, in 1747; another in Hanover in 1754, and two more in 1757. In 1816 one was established in Holland, which was the second country that adopted them. In 1837 there were eighty three in France, three in Scotland, and in 1838 one was established in in Ireland, and it was an important part of the policy of the English government to establish such institutions in its countries. Now, there is not a country in Europe without them. Even Turkey, it appeared by recent intelligence, is about to have one, "and I confess," said Mr. Mann, "that when I saw this, I began to have some hope even of *Connecticut*." He gave an account of the progress of measures for the improvement of the education of teachers in the State of New York, since the subject was broached by De Witt Clinton in 1828, and the failure of all the various projects involving an expenditure of several hundred thousand dollars, down to the establishment of the Normal school in that State in 1844, which had proved triumphantly successful. The secret of the failure of all their plans in connection with Academies and other public Seminaries, was, that they attempted too much; the education of teachers must be a separate and independent enterprise, and would succeed. He also gave an interesting account of the history of the Normal School system in this state, commencing with the magnificent donation by Hon. Edmund Dwight in 1835, and the efforts of the Board of Education down to this time, when the original plan of these schools, one in the North Eastern, one in the South Eastern, and one in the Western part of the Commonwealth, was complete.

Our limits will not permit us to follow out the remarks of Mr. Mann to their conclusion. He dwelt with much force upon the importance of the education of a teacher's heart as well as his intellect, so that he may be able to control every impulse of passion, and move like a disembodied spirit among the immortal minds that he is to mould and fashion for life.

Adjutant General Oliver was next called on by the Governor, and entertained the audience for some twenty minutes with facts derived from his experience as a teacher, interspersed with a profusion of wit and anecdote. Among other things, he said that he had been engaged for twenty-five years in teaching the young idea how to shoot, until the schoolmaster (as his Excellency had just styled himself for the occasion) had called him to teach some of the old ideas how to *shoot*, by placing him at the head of the military. We should be glad to write out our notes of his speech, had we time and room for them.

Hon. W. G. Bates being called for by the schoolmaster, made a few remarks in introducing a letter from Hon. J. G. Palfrey, the Secretary of the Commonwealth, to which we will advert at another time.

Prof. Sears followed in one of the best speeches to which we ever listened, on the importance of the teacher's mission, as the builder of the prosperity of the State (referring to a sentiment contained in Mr. Palfrey's letter.) We are now beginning the great enterprise, said he, and we have just struck the solid rock-bottom upon which we are to build.

Dr. Humphrey next rose, and claimed to be the bishop of the diocese in which his Excellency resided, and by virtue of his ecclesiastical authority to call upon the head of the civil authority to address the meeting.

Gov. Briggs alluded to the remark of Mr. Mann, that the Governor had come down to preside in an educational convention. "It is not so," said his Excellency. "I have come up to it—the Governor is the people's servant, and if unwilling to serve their highest interests, and to aid in the promotion of a cause so vital to their prosperity as this, he is unworthy of their confidence." The Governor has a singular faculty of touching the tender chords of the human heart, and he exercised it on this occasion. In his appeal to the fathers and mothers of the assembly in regard to their children, he was touchingly eloquent. Among these little jewels of parental affection, said he, are the future Senators, magistrates and law-makers of our republic; and who will regard as trivial whatever pertains to their thorough training for these high responsibilities!

"I can recall," said he, as he wiped the tear that struggled from his eye, "the case of a poor boy who once sat upon the hard plank seat of one of these schools, in one of the poorest districts of this State, while his father was toiling at the anvil for his daily bread, who, under the smiles of a kind Providence has since been honored by his fellow-citizens infinitely beyond his deserts, and who, as Chief Magistrate of this Commonwealth, is now addressing you, and deems it his highest honor to plead for the cause of common school education. I would rather be the man who gave the deed of the land for yonder school-house, than to wear the honors of the proudest military conquerer. Thank heaven, that there are no politics in this enterprise to poison it to death." The Governor alluded to the fact that there are annually manufactured in Westfield, from $150,000 $200,000 worth of whips, to whip the horses of the country. But a work had now been commenced there that was to give an impulse to the mighty energies of the human mind, worth more than all other enterprises in which they were engaged.

After the Governor, one or two other individuals were called on, among whom were Mr. Parish of Springfield, Mr. Witherell of Rochester, N. Y., and others, and at 10 o'clock the exercises were closed.

It was, on the whole, one of the best entertainments we have shared for a long time. It was emphatically a "feast of reason," and we are happy to believe, will have a salutary influence upon the minds of all who were present.

The school opens under most favorable auspices. Mr Rowe the Principal, is a gentleman of the first qualifications for the station, and sharing as it does and will largely, the confidence and good wishes of the people of the beautiful village in which it is located the institution must fulfil all the anticipations of its friends and patrons.

[Springfield Gaz. 4th.

OBITUARY.

For the Register.

ALBERT EUGENE FORBES.

In West Bridgewater the 8th inst., Albert Eugene, youngest child of Rev. Darius and Mrs. Elizabeth Forbes, aged one year, six months and seven days.

Very lovely was this child to his parents. A sweet little flower which God in his goodness gave them. O, it was a beautiful flower, very grateful to their sight, and a comfort to their hearts, tenderly loved and cherished with the fondest care. Those beautiful petals are withered, and they have carefully gathered them up and deposited them on a soft couch, quietly to rest in hope, while the spirit hath gone to the great and good Father above, who loved it more than these parents, and took it away from the temptation and sin of earth, to dwell with him in a more genial clime.

"O not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flower away.

MRS. MARY AUSTIN HOLLEY.

Died at New Orleans, on the 2d August, 1846, Mrs. Mary Austin Holley, in the 62d year of her age, widow of the Rev. Dr. Holley, late President of the Transylvania University. Her husband was for a time Minister of the Gospel at Greenfield, Connecticut, and afterwards in Boston, where his great talents placed him in the foremost rank of his profession. He was then called to preside in the University of Kentucky. When on a visit to New Orleans, he fell sick and died of the same disease that put a period to the life of his widow.

Mrs. Holley afterwards emigrated to Texas under the protection of her distinguished relation, Gen. S. F. Austin, where she wrote the history of that country, then struggling for its liberties against the embodied forces of Mexico. The work is written with great purity and elegance of style, contains much information, and first turned the attention of the public to a country destined soon to become a subject of the deepest interest to the civilized world.

Mrs. Holley was well read in the literature of the three most enlightened nations of Europe, as well as of her native country. She understood their philosophy, and formed opinions for herself. She was skilled in all the doctrines of theology, her favorite study; and having weighed them with an even hand, attached herself to the Unitarian school, whose interpretations of the Scriptures she thought most reasonable and just.

Mrs Holley was no less gifted in person than in mind. Her form was slight and graceful, and her finely turned features glowed with animation when aroused by her subject. She was sought after in every society where she appeared, admired for the justness of her sentiments, her benevolence of heart, and cheerfulness of temper, that sustained her under the multiplied ills of which she had her share.

She expired on the ninth day of her illness, which she bore with an unbroken spirit. Her remains were attended to the grave by many friends, where the funeral service was performed by the Rev. Theodore Clapp.

[New Orleans Courier.

MISCELLANEOUS ITEMS.

☞ *Some of the peculiar* glories of the military institution we feel bound to notice so that it may be seen what sort of enemies said institution fastens upon the nation whilst it *protects us from foreign aggression* and civil commotion. The Northa npton Courier closes its account of the encampment at South Deerfield, on the 2d and 3d inst.—one of the first of the "Fall Musters"—thus:—

As usual, on such occasions and general reviews, we are sorry to say, rowdyism, fighting, brawling and drinking, disturbed the quietness of that peaceful village, particularly during the night. Liquor was sold freely and openly, in many instances the soldiers disgraced themselves by their unmilitary conduct under the excitement of ardent spirits.

Now we saw the other day an earnest appeal for the encouragement of the military spirit, on the ground that we must have a citizen soldiery, among other purposes, to quell riots, &c. Perhaps so. But on reading the above, one is tempted to inquire whether the remedy(?) has not some tendency to keep up the disease. Possibly the *accompaniments* of a muster are allowed, to give the troops an opportunity to show their skill as an armed police!

Arguments *drawn from the pocket* have weight where others fail. We wish it might be "kept before the people," that in round numbers, THIRTY-EIGHT out of the fifty-one millions appropriated for 1846, are for the carrying out of the new fashioned method of "*conquering peace*" with cannon balls, bayonets, &c., &c. It is well to know for what *humane* and *Christian* objects we are taxed in this 19th century.

APPROPRIATIONS FOR 1846.

[From the Union.]

Civil and Diplomatic Expenses,	$4,053,612 63
Indian Department do	1,106,698 50
Naval Service,	7,449,703 35
Army,	6,873,082 67
Volunteers and other troops,	11,957,359 00
Prosecution of Existing War,	10,000,000 00
Regiment of Mounted Riflemen,	81,500 00
Sappers, Miners and Pontoniers,	25,000 00
Military Academy,	123,976 00
Fortifications,	1,440,000 00
"Defensive Works"	170,000 00
Post Office Department,	4,078,540 75
Pensions,	2,744,535 40
Deficiencies of 1846,	1,700,914 99
*Smithsonian Institution—viz:	
Interest on the Fund of ($515,169 00) which may have accrued on 1st day of July next,	242,129 00
Miscellaneous,	429,138 89
Total,	$31,476,191 18

*The amount of appropriation for Smithsonian Institute, to be replaced in the Treasury by interest accruing on State bonds held by the United States for original Smithsonian fund.

☞ The following story, is applicable to other cities besides Cincinnati: and its moral may be properly made to point to other evils than the one at which it is here specially aimed.

THE INDIAN AND THE WOLF. The Cincinnati Evening Welcome, in opposing the license law, relates the following anecdote:—We remember reading an anecdote some years since, of an old Indian, who in his hunting excursions, came across a she wolf, prowling along the edge of a dismal swamp. Although within rifle shot, he reserved his fire, and chose rather to track her to her den, where he captured three cubs. The government was then paying a bounty for wolf-scalps: and accordingly scalping the cubs, he presented himself before the proper authorities, and pocketed the bounty money. For many years he followed up this system, selling the scalps of the cubs, when presenting himself one morning at the office of the supervisors, the astonished clerk asked—

"Is it possible there are so many wolves in your country?"

"Yes," was the laconic reply.

"In the same swamp?"

"Yes."

"Do you ever see the old she wolf?"

"Yes."

"Well, it is her that does the mischief—why don't you shoot her?"

"*Because, me no get any more cubs, then!*"

Just so it is with our City Council. Year after year they saddle upon us, under the license law, a host of destructive agents, in the shape of groggeries, for the purpose of raising revenue to pay off city officers, &c.

A TRAVELLER. The Sandwich Observer mentions the visit to that place of a man from Nantucket, 65 years of age, now for the first time in his life beyond the limits of his native island. He expressed himself much interested in what he had observed since his arrival upon the continent, and was particularly gratified with the spectacle afforded by the woods of the town of Sandwich. [Advertiser.

THE PROFESSOR OF MATHEMATICS at the Royal College of St. Petersburg is a young American who a few years since was met by the Rev Mr Gallaudet, at Hartford. The boy asked the reverend gentleman if he knew anybody that wanted a boy to work, and to learn to read, saying he had run away from the workhouse because they would not teach him to read. The gentleman took the boy's case in hand—and after winning a mathematical prize in France and one in England, the Autocrat sent a request, accompanied with means, for him to go to Russia. [Salem Gaz.

PEACHES IN NEW YORK AND LONDON. We are informed that peaches were sold in New York Saturday at 8 cents a basket. In July, 1843, we saw peaches sold in London *at ten shillings a piece*. We dare not ask any body to believe this statement and yet it is made upon the evidence which our eyes and ears furnished. [Albany Evening Journal.

FELIX GRUNDY MCCONNELL, of whose drunken eccentricities we have heard during the late session of Congress, only too much,—the Honorable (by courtesy) member from Alabama, has come to the end of his earthly career. On the 10th inst. this poor victim of intemperance, in a fit of delirium tremens, commited suicide at the St. Charles Hotel, Washington. May his fate be a warning to those in *high* places as well as low: and alas! that there should be need of warning in BOTH.

THE LAKE COUNTRY. In a few years the trade and commerce of the Lake country will nearly equal the commerce of the Atlantic. At the present moment it exhibits evidence of gigantic increase. It is known that the first steamboat which reached Mackinaw was in 1819, and in 1826 steamboats navigated Lake Michigan. In 1833 there were on the Lakes, eleven steamers, which cost $360,000, and which conveyed to and from the Lake ports 61,485 passengers. In 1834 there were 18 steamboats in the trade which cost $600,000. In 1845 the following vessels navigated the Lakes, above the falls of Niagara: steamboats 52, 29,500 tons; propellers 8, 2,500 tons; brigs 50, 11,000 tons; schooners 270, 42,000 tons. Total 380, 76,000 tons. The cost of the construction of these vessels, was $4,600,000.

In the same year there were on Lake Ontario 7 steamboats, 8 large propellers, and 100 brigs and schooners. The tonnage is estimated at 8000. The navigation of the Lakes is critical and requires great improvement in light-houses, beacons, buoys, harbors, &c. During the last five years more than 400 lives have been lost, and last fall, during the boisterous weather, 60 lives were lost, 36 vessels driven ashore, 20 became total wrecks, 4 foundered, and the loss of property was estimated at $200,000. In 1845, not less than 1,500,000 bbls. of flour passed over the Lakes, and 250,000 passengers. At the present time the commerce of the Lakes may be fairly estimated at $100,000,000 per annum. This is an evidence of what that commerce will be hereafter, and how necessary it is for the Government to foster and protect that trade, in the improvement of the harbors and bays. [Cleveland Plain Dealer.

SHAKSPEARE GOBLET. The celebrated Shakspeare Goblet has been recently sold at public auction, at London, for 121 guineas to a Mr. Isacks, a dealer in curiosities. This goblet, which was made in 1756 by a clock-maker named Thomas Sharp, from the wood of the mulberry tree, planted by Shakspeare himself, in the year 1609, near his house in Stratford upon Avon, is a real chef-d-œuvre. It is eleven inches in height, and is surrounded by hoops of silver, gilt; its exterior surface and its cover, which is of wood of the same tree, are ornamented with carvings representing scened from the principal theatrical pieces of Shakspeare, which are executed with such delicacy that the eyes must have assistance to discover all the details of it. This cup was given to Garrick by the Mayor of Stratford when this great artist celebrated, at Stratford, in 1764, the two hundredth anniversary of the birth of Shakspeare. After the death of Garrick, Mr. John Davison, a banker of London, made the acquisition of it, and it was at the sale of the effects of this person, who is dead, that Mr. Isacks purchased it.

JEWS IN BOHEMIA. The Emperor has just issued two ordinances in favor of the Israelites of Bohemia. The first of these ordinances prescribes that from the 1st of January, 1847, the tax of the Jews shall be decreased a seventh every year, so that at the end of seven years, this odious tax, which in the method in which it is collected is vexatious in the highest degree, will be entirely abolished. By the other ordinance the Emperor has created at the University of Plague a professorship of languages and Rabinical literature, and Dr. Samuel Isaac Wessely, the first preacher in the Synagogue of Prague, has been nominated to fill it. This last measure has been received with especial enthusiasm by our Israelites, it being the first time that in the Austrian States a Jew has been appointed Professor to a University, to the functions of which many prerogatives are attached, especially the enjoyment of the rights of nobility. The quarter of the city inhabited by the Jews at Prague, was illuminated, in consequence of the announcement of these benefits for three consecutive evenings, and the consistory resolved to send a deputation to Vienna, employed to express to the Emperor the acknowledgements and thanks of the Israelites of Bohemia.

HARVARD COLLEGE LONGEVITY. Of the 4000 deceased Alumni of Harvard, it is said that not more than two have lived a century. One of these must have been our late venerable fellow citizen, Dr. Holyoke, who graduated in 1746, and died in 1826; the other we presume to have been Hon. Samson Salter Blowers, of Halifax, N. S., who graduated in 1793, and died in October, 1742. He was a grandson of Rev. Thomas Blowers, the second minister of the First Parish in Beverly. At a dinner on the 1st of July last, at Rev. Dr. Codman's, in Dorchester, there were present ten of the class of 1802; also the venerable Judge Davis, of the class of 1781, now about 85 years of age, and Rev. Dr. Pierce, of the class of 1793. The Observer, in recording the death of Ephraim Kendall, Esq., of Ipswich, at the age of 81, says: "Mr. K. was of the class of 1787, at Harvard University—a class most remarkable for longevity. At the last commencement, 12 of the 61 members who graduated, still survived. Since then, Judge Cranch and Mr. Kendall have died; but of that class the following still survive, viz:—Rev. Abiel Abbott, Hon. John Quincy Adams, John Chandler, Caleb Child, Rev. Peter Eaton, Dr. Walter Hunnewell, Rev. Hezekiah Packard, Dr. Nathaniel S. Prentiss, Hon. Samuel Putnam, and Hon. Leonard White." [Salem Reg.

WANT OF MINISTERS.

We have received a sixth communication on The Want of Ministers. But as it contains no new facts or arguments materially affecting the question we prefer not to publish it. We would, moreover, remind the writer that in publishing his former articles, without knowing his name, we have gone beyond the proper limits of editorial courtesy in respect to articles stating facts.

*** The Thursday Lecture was preached this week by Rev. C. H. A. Dall, from Matt. x. 6. 'Go rather to the lost sheep of the house of Israel.' Subject,—The duty of Domestic Missions.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Sept. 21st, at the Chapel of the Church of the Savior, at 7½ o'clock.

Question—What is the duty of Sabbath School Teachers in regard to the increased means of vice and dissipation in the city?

s19 T. GAFFIELD, Sec'y.

☞ BOSTON PORT SOCIETY. The Corner Stone of the New Mariner's House to be erected on North Square, by the Boston Port Society, will be laid on Wednesday, the 23d inst, (next week,) at 8 o'clock, A. M., with appropriate ceremonies. All friends and patrons of the Society, and the public generally are respectfully invited to be present. s19

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer of the American Unitarian Association has removed to No 56 Pearl street. a29

MARRIAGES.

In this city, by Rev Mr Gray, Mr Philander H. Willard to Miss Joanna Robinson.—Mr William A. Jenkins of Boston, to Mrs Amanda J. Deaton of Bath, Me.

In West Roxbury, 10th inst, by Rev Mr Smith of Pembroke, Mr Preserved Smith of Troy, Ohio, to Miss Lucy R. May of W. R.

In Templeton, 8th inst, by Rev Mr Wellington, Mr Joseph H. Baldwin of Savannah, Ga., to Miss Almira Wellington of T., daughter of Rev Mr W.

In Newburyport, 14th inst, at St. Paul's Church, by Rev Mr Washburn, Mr Benjamin S. Hardy of Lowell, to Miss Frances Ann T., daughter of the late Capt Wm Davis of N.

In Edgartown, 15th inst, by Rev Mr Holmes of New Bedford, Dr J. H. Lucas to Miss Mary T. Osborne.

In New York, 10th inst, Mr Edwin Saunders of New Orleans, to Miss W. Anna Goodrich of Pittsfield, Mass.

DEATHS.

In South Boston, 16th inst, Sarah P. Leman, 16.

In Dorchester, 6th inst, Sophia, daughter of William and Sophia Reed, 1 year and 8 mos.

In South Weymouth, 15th inst, very suddenly, Thos. Harding, Esq., formerly of South Bridgewater, 48.

In Amherst, 13th inst, Arthur Frederick, son of Rev Wm Tyler, 7 yrs 10 mos.

In Albany, Ga, 30th ult., Mr Henry B. Gunnison, a native of Salisbury, Mass., about 40.

In Byron Precinct, Ogle co, Ill, Mr Washington Moore, formerly of Holland, Mass.

At White Oak Springs, W. T., 28th ult, Frank Washburn, Esq. 48, son of Hon. Seth Washburn, of Raynham, Mass.

WANTED. A situation as Classical Teacher, by a recent graduate of Harvard University. Ample testimonials given.
Address given at this office. is2w s19

BOARDING SCHOOL.—SANDWICH COLLEGIATE INSTITUTE. The Fall Quarter will open on Monday, the 5th of October, under the continued charge of Mr. Wooster. Applications for admission, should be made as early as practicable.
F. FREEMAN.
Sandwich, Mass. Sept. 9, 1846. 4wis s19

THE SINGER'S FIRST AND SECOND BOOK. Just published and for sale by W. J. REYNOLDS & CO., 20 Cornhill, The Singer's First and Second Books, by J. & H. BIRD.
In preparing these books two objects have been steadily kept in view. First, that the music should at the commencement be so easy that it could be understood and read by children, and those who had never learned, and that it should gradually become more difficult until the scholar at length would be able to read music at sight; and second, that there should be no words of a light or frivolous character. It is believed that those who have been to schools and learned tunes by rote, may, by the help of these books, learn to read music without the aid of a teacher.
Teachers of common schools who have learned to sing, can, from these books, teach their scholars to read music and not to sing tunes by rote.
They should be used in all Juvenile and Grammar Schools, and in adult classes wherever a portion of the scholars have never before learned to sing.
In schools where they are not used as a class book, they are recommended to those who have not learned as by their help they will more easily understand other books.
☞ Teachers of Music and of Common Schools and members of School Committees who wish to introduce Music into their Schools, will be furnished with copies of each book, free of cost. 4tis s19

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BATES' PATENT
Sliding Top Chamber Shower Bath.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the suface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. JOHN C. WARREN.
Boston, April 2, 1845.

[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. GEO. HAYWARD.
Boston, April 7, 1845.

[From Dr. J. W. F. Lane.]

Boston, March 1, 1845.

The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the duties of the latter. From inattention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.

The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber.—The day cannot be far distant, when it will be deemed as essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.
J. W. F. LANE, M. D.

[From the Hon Harrison Gray Otis, Boston.]

Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer yours altogether, as it may be placed at a distance from the other apparatus with perfect safety.
I am respectfully yours, &c.
H. G. OTIS.

[From H. G. O. Colby, Judge C. C. P., New Bedford.]

Mr L. V. Badger: Sir,—I have used one of your Patent Shower Ba

POETRY.

[The following lines express a natural, but not the loftiest feeling. We like better the words of St. Paul: "Having a desire to depart and be with Christ, nevertheless to remain is more needful for you." ED. REG.]

[For the Register.]

REGRET TO DIE.

BY B. KING BROWN.

They tell me that no happiness
Is realized below;
That all our joys are fleeting, and
The world is full of woe:
They tell me that my every thought,
Should tend to Him on high;
And every action clearly show
My readiness to die.

It may be true! for I am young;
Perhaps too full of zeal;
Yet, I am loathe to sacrifice
The little joy I feel:
I'd sigh to leave my little pet,
So happy when I'm nigh,
And, O! what feelings of regret,
To think that I must die.

I cannot walk among the fields,
And pluck the flowery gem,
Without a frequent rising wish,
To always be with them;
Nor listen to the little birds,
As they fly happy by;
Without a bosom full of joy,
And sad regret to die.

It is not sin that makes me dread,
To slumber in the tomb;
Nor that I love my God the less,
Nor fear an awful doom;
For I can ne'er be made to feel
That I, poor humble I,
Have merited a punishment
Eternal, when I die.

But tho' the world may reel in woe,
And burst with misery;
There's scarce an hour that springs to birth,
But brings a joy to me:
I cannot hear my dear wife's voice,
Nor view my infant's eye;
And see them smile in innocence,
And be content to die.

Nay, let me live! and give me power
To soothe the aching breast;
To clothe the naked, hungry feed,
And comfort all distrest:
And may I humbly walk thro' life,
Beneath sweet virtue's sky;
And leave behind full many an eye,
To mourn me when I die.

REJOICING IN HOPE.

I thank thee that I am not my own,
But have to live in Thee alone,
Each passing day, each passing hour,
To live in thy great power,
Whate'er to-day, to-morrow bring,
'Tis all Thy hand, Thine ordering.

'Tis blest to breathe in Thy sure love—
On Thee—in Thee, to live and move—
'Tis blest each day to still live on
In Thy sustaining Son—
Whate'er may come, it is all Thine,
To love Thee and obey be mine.

Onward still—and on I go
Rejoicing—be it mirth or snow,
Sunshine or shadow—Thou the way
Marshallest—may I obey;
Receive this offering which I bring,
'Tis Thou that givest me to sing.

[From Thoughts in Past Years.

[We are not sure that the following lines are remarkably good poetry—we rather incline to think they are not; but we are sure that in a time of weakness and suffering they clung to us with a gentle, soothing influence which must always endear them to us.]

[From the Wesleyan Methodist Magazine.]

SACRED PASTORAL.

My Shepherd's mighty aid,
His dear redeeming love,
His all-protecting pow'r displayed,
I joy to prove.
Led onward by my guide
I view the verdant scene,
Where limpid waters gently glide
Through pastures green.

In error's maze my soul
Shall wander now no more,
His spirit shall with sweet control
The lost restore.
My willing steps he leads
In paths of righteousness,
His pow'r defends, his bounty feeds,
His mercies bless.

Affliction's horrid gloom
Shall but his love display,
He will the vale of death illume
With living ray.
My failing flesh his rod
Shall thankfully adore,
My heart shall vidicate my GOD,
For evermore.

His hands an unction shed,
Whose balmy sweets abound,
It honors my devoted head
With gladness crown'd.
While hid from every ill,
From each infernal foe,
My cup ten thousand comforts fill
And overflow.

His goodness ever nigh,
His mercy ever free,
Shall while I live, shall when I die,
Still follow me.
For ever shall my soul,
His boundless blessings prove,
And while eternal ages roll,
Adore and love.

MISCELLANEOUS.

THE DYING SISTER.

The following passage from Mrs. Farnham's "Life in Prarieland," is very beautiful and will awaken a sympathetic response in many hearts:

"I never saw my sister so beautiful as she was at this period of her illness. But we knew that it was the beauty which ushers in decay—the rich sunset which is soon followed by blackest night. And even so it proved. The last signs of emaciation began to appear as spring passed away. When the full strength of summer came the beauty had departed from the wasting, the cheeks no longer wore the hectic hue. They faded and grew thiner each day as we looked upon them, till it seemed when she slept that mere emaciation must forbid her ever waking.

The summer began also to grow gloomy abroad. Tidings of disease came from every part of the great valley. Strangers from the South, east, north and west of us, spoke of the suffering and death they had left at home, and witnessed along the way; and an unusual solemnity rested over the whole country. The heavens seemed no longer propitious. The sun poured down his scorching rays upon our great prairies; but no rain fell. Vegetation began to parch, the heavy dews grew lighter and the heat more intense. My sister's sufferings were greatly enhanced by the hot and unfreshed state of the atmosphere. She pined for showers, for the freshness of beauty, and orders which they used to awaken in the world around her. She grew weaker daily, and expressed a clear conviction that she should not live to see the month of August. At her request a large Bible was procured for her son, and a letter which she had addressed to him while she was yet able to hold a pen, fastened among its leaves. There was something deeply touching in the hope that led to this act. She trusted that this voice speaking from a mother's grave, to a son whom she had so dearly loved, might link his affection to her in after years: might be as a spoken admonition to him when temptations crowded his future path. The beautiful lines beginning with

"Remember, love, who gave thee this,
When other years shall come,"

were inscribed by his father on a blank leaf.

She loved the scriptures and frequently asked to have the sixteenth chapter of John read. Its exalted and earnest promise cheered and strengthened her. The month of July drew toward a close, and we could not but see that her days were numbered. The form that had once been so elastic, had wasted to a shadow; the limbs that had never tired, were feeble as an infant's; the wan face with large sunken eyes, and passionless expression, all told that a period would soon come to her sufferings and our tears. She pined to be abroad where she could see the face of nature and the familiar objects she had so cherished. Her husband would bear her in his arms to the shade of an old oak before the door, where she would sit while the soft air played over her pale brow, and look upon her favorite shrubs and flowers with a kind of mournful affection, as if she would fain linger yet a little while among them.

There was one young rose tree which she had set with her own hands the year before in the corner of the yard. It was luxuriant and full of vigor; she begged itmight ever bear her name and never be removed. "You cannot think," she said one day, "how much I have loved these flowers. When the beautiful wilderness lay about our home, they were like friends of the olden time to us; familiar voices from a far land. Everything was new to us here. The trees were not such as we had played beneath in childhood; the flowers were strangers; the very grasses seemed to belong to another clime. It is true there were beauty and glory in them all, but the heart cannot rejoice in what is altogether strange. I have often thought if I were placed in a world where nothing but exquisite loveliness and forms of beauty grew around me, I should still crave some familiar object, however plain; something which I had known in the old home; something which would be a visible link to the by-gone. These flowers are such; many a long day, when I have been all alone, I have stolen out in some leisure moment and stood by them, and dreamed pleasant dreams of the years long gone. Here was the same rose which I had thought it such a privilege to pluck and carry to school or to meeting. It had the same odor, the same clustering petals, the same tint nestled in its dewy recesses, and why should I not love it? It was a pleasant remembrance of the past; the only one I had in all the world of nature. I nursed them as children, watched their growth and exulted in their beauty, and the love of them will go with me to my last resting place."

"It is a strange thing," she added after a pause, "this undying desire of the heart for something which it has before known and loved. I have thought much of late, whether it does not prefigure a reunion with the objects of our earthly affections in the spirit land!—Those who have loved strongly here must be changed in their whole nature if they enjoy the happiness which we picture, and yet find there none who have shared the human affection. I sometimes feel convinced that we shall know and love each other there; but then *if we found not all!*—if some whom we have loved and pitied; some for whom we have struggled and prayed, for whom we could have laid down our lives, were not among the rejoicing throng! Oh, it is a terrible thought! it is the one which most pains me now, till I reflect that whatever is, is best. It sometimes occurs to me that the beatification of the just made perfect will consist principally in arriving at such wisdom, such an exaltation of mind over feeling that we shall recognize all things in the economy of the Divine Ruler to be right. If the mind be thus elevated over our preseat affections, we shall feel no pain in the absence of those whom we loved on earth. But it is difficult to conceive such a state while we are here."

Such were some of the conversations of these last days. They were uttered in so low a tone, that the rustling of the leaves or the chirping of a bird would drown their sound. But we had listened so long, with all our senses sharpened; had become so accustomed to gather the import of her speech, from the play of the wasted lips, and the expression of her languid eyes, that it was no longer difficult to understand her perfectly. One day, when her husband was sitting alone by her couch, she asked him for the hymn book. Her hands had scarcely strength to support it, while she turned the leaves slowly, and, at length, opened the sublime burial piece, commencing

"Unveil thy bosom, faithful tomb."

She handed it back, with a request that it might be sung at her funeral. "It is an impressive poem," she added, "and expresses the hope in which I die." Her last hours with her son were very touching. She felt an anxiety which was intensely painful to us, to impress a recollection of herself upon his young memory. Sometimes she despaired, and her lamentations were the only words of murmurings we ever heard. "He will forget me," she would say. He is too young! Oh if I could but have lived long enough to be assured of a place in the affections of the man whom I have borne! If I could feel that during his life, the recollection of his dying mother would be to him what mine has been to me, a safeguard against temptation, a shield against the allurements of a world in which so much that is evil must be resisted! But I fear he will lose it! his mind is too elastic. Yet I must submit to it. I only ask that you will aid in the execution of my wishes after I am gone. You will have many opportunities to speak of me, and recall his young faculties to the effort of remembering me, as I have been for the last year. I would rather his memory bore its impress from my well and happy days, but that is impossible."

The last days of July were now drawing on; and though there was no change, other than that which had been manifest from day to day, for several weeks, still our beloved invalid assured us that she should not live to see August. The thirteenth of July was Sunday, and a solemn day it was with us. The angel of death seemed visibly hovering over the silent house. Our babe, usually a lively, happy little fellow, full of laugh and prattle, was somewhat unwell, so that even his pleasant voice was seldom heard in the silent rooms. The few words that we spoke were uttered in low tones; the table was laid very quietly, and its contents removed each time almost untouched. The day was excessively warm and dry. 'Oh!' exclaimed the suffering invalid, 'shall I never see another pleasant shower fall upon the fair earth? shall I never again inhale the delicious odors of reviving grass, and flowers, and trees; nor hear the happy songs of birds when the clouds are fading away in the distant sky! How much I long for all this once more. Take me out, John; let me breathe once more beneath the open sky!'

Towards night a slight dew gathered on her forehead. It chilled me, as if a mountain of ice had fallen beside me. It was a sign which I knew too surely foretold of the fufillment of her painful prophecy. I passed my hand softly over her brow. It was cold and deathlike. Then I knew the dart had gone forth—the struggle had commenced. Death was amongst us! She smiled faintly, as I removed my hand.

'Is it moist?' she whispered. Tears were my only reply. 'Then I have not much longer to suffer. Let them all go to bed I shall see them to-morrow morning.'' I sat at her side all night. As the dark hours flew by, the death damp gathered in cold drops upon her brow; her large, lustrous eyes grew dim, and her death came more hurridly. She was restless. Many times during the night I raised her from her recumbent position; but she soon returned to it, weary and exhausted. Oh, that was such a vigil as I hope never to keep again! When morning came she was apparently the same!

Breakfast was set, but it was a mere form.—Our boy seemed unwell and claimed most of our attention; still I scarcely left her couch. She spoke a little. About nine o'clock she said to her husband, "Between eleven and twelve I shall cross Jordan." It was even so. She was conscious when the last moment approached, and turning her dim eyes towards the clock, with a faint smile extended her hands to us.—Her face suddenly bleached—her white lips parted an instant—and all was over! Our long dreaded trial had come. The patient spirit, to whose wants we had ministered so anxiously had fled!

Fond and faithful sister! how often thy griefs and trials rise in painful array before me! How jealously memory treasures every unkind word or look I gave thee; and how faithfully does she set them before me now, when to recall them is impossible; when the wound which they inflicted is no longer within my healing; when all the arts which the tenderest affection can suggest, are impotent to procure the forgiveness that could alone silence regret. Thy tomb is far away from me! The silence and beauty thou so much lovedst is around thee. The winds of spring bear the same delicious odors over thy couch that played around thee years ago; the foliage is as bright as when it danced before thy rejoicing eyes; the stream winds as softly by, as when thy light footsteps trod its verdant bank.

There, through the long, long summer hours,
The golden light doth lie;
And thick young herbs, and groups of flowers,
Stand in their beauty by.

The oriole doth build and tell
His love-tale close beside thy cell;
The idle butterfly
Doth rest him there, and there are heard
The housewife bee and humming-bird.

The solemn winds of Autumn moan around thee, and bear from thy overshadowing canopy of boughs, rich offerings to thy tombs! We buried thee with many and bitter tears; we trust in the faith which so exalted thee above thy trials, to meet thee where tears are all wiped away, where there shall be no more sorrow, neither any sin, nor any pain."

RISING IN THE WORLD.

The annexed sensible answer to an examination of the question, "what is rising in the world?" is given by the Rev. Mr. Burnap of Baltimore, in one of his admirable lectures on American Society. If those rising individuals who are desirous of helping to share the destinies of posterity, would only act upon the true principles contained in the extract, we should soon see humanity ennobled, and consequently a great elevation in the scale of moral, social and intellectual beings:

"It is all well that there should be the strongest desire of rising in the world. But what is rising? Here is all the difficulty. Is it for the prosperous man to move into a bigger house, and patronize the tailors, the milliners, and the upholsterers, and give splendid entertainments! This may be perfectly allowable and proper as the reward and natural consequence of industry and frugality, but it is not rising in the world. It amounts to nothing but patronizing tailors, millinors, upholsterers and cooks. The only way to rise in the world, even for the prosperous man, is to cultivate his mind and manners, and educate his family. It is not to set up his carriage, though this may be perfectly allowable if he can afford it. It is not to resort to this or that watering place, though there is no objection to his doing that if he pleases. It is to raise himself and family in the scale of moral and intellectual beings. It is not to bring up his sons in idleness under the preposterous notion of making them gentlemen, and in so doing, make them fops and dandies instead of men, and thus prepare them for squandering his estate much faster than he amassed it. It is not to educate his daughters with merely showy accomplishments, and with the expectation that this world is to be a show and life a holiday. The best symptom of rising in the world that he can give, is to despise the follies of American Society, to set at naught the despotism of foreign fashions, to perceive and resist the absurdity of a business community following in the footsteps of the idle and worthless aristocracy of Europe. It would show hopeful signs of rising above the vulgar, both great and small, if he should refuse to countenance the nonsense of turning night into day, and day into night; and as the end of society is enjoyment, he should perceive the ridiculousness of going to a party of pleasure at his usual hour of retiring to rest. It would show that he was rising if he should bring up his sons to some useful, honorable employment, and save them from the degradation of living to show off their persons and fine clothes in the street. If he should infuse into the minds of his daughters a strong tincture of common sense, and teach them to look upon life as a scene of elevated duty and responsibility, instead of an opportunity for the indulgence of ambition, vanity and selfishness."

A MEXICAN WEDDING.

In one of the letters of our correspondent "H," he gives a description of a wedding which he attended at Camargo. It is a curious illustration of the manners and customs of the Mexicans. The letter bears date

CAMARGO, Aug. 11, 1846.

A Mexican wedding is to come off in the church to-morrow night at 1 o'clock, and I am going to form one of the party.

Capt. Miles, on being informed of the wish of the party to hold the wedding to-night, extended to them every facility for going through the ceremony unmolested. Had he received information a little earlier, he would have furnished them with music, so that a regular ball would have taken place.

Aug. 2. I attended the wedding last night, and shall never regret it, though it is rather hard to be roused out of a sound slumber at 1 o'clock at night. At half-past one we entered the church, where the *padre* and his assistants were already robed for the ceremony. These assistants consisted of an elderly Mexican and four boys, the latter being three fourths Indian. The altar was lighted up with long wax candles, set in massive silver candle-sticks, and candles were also burning in the vicinity of the large wax figures in other parts of the building. The bridegroom soon made his appearance with the bride, attended by a bridesmaid and groomsman. The bridesmaid, a beautiful little woman, was dressed in black—a prettier figure I never looked at. The bride, a tall, awkward, plain woman of twenty-three, was dressed in dark figured stuff. The bridegroom, a short stumpy fellow about 30 years old, with an ugly visage, had on white pants and a blue roundabout. He seemed confused, and took very little notice of the bride; in fact, he acted like a man who felt that he was getting himself into a disagreeable situation.

The first part of the ceremony was similar to that observed in Louisiana. The hands were joined, ring placed upon the finger, etc. The parties then knelt before the altar, and one end of a beautiful silk rebozo was thrown over the bride's head, the other end falling upon the shoulders of the bridegroom. A silken cord, about the size of the finger, with a regular hangman's noose, was then slipped over the head of each, yoking them together hard and fast. They remained in this position, holding long lighted candles in their hands, for nearly an hour. The bride became wearied, and leaned a little on the rope, but not hard enough to choke the loving husband. The padre was in the mean time engaged in prayer, and one of the boys rang a little silver bell occasionally, to wake up the little audience of twenty or thirty, who crossed themselves and then elapsed into their former state of stupidity. All hands retired quietly from the church and scattered to their homes. Only four or five Americans were present. Nobody, fortunately, was called on to kiss the bride.—[N. O. Picayune.

STORIES FOR CHILDREN.

USBECK, OR TEMPER.

AN ORIENTAL TALE, TRANSLATED FROM THE GERMAN.

A young Mollah,—(Turkish priest,) Usbeck was his name, and Yemen his fatherland,—strove after the attainment of wisdom, and his bosom glowed with the love of virtue. But it also often glowed with the wild fire of anger, of which he was rarely able to master the outbreaks. The smart of repentance, the sincerest vows, the most fervent prayers did not protect him from relapses. A beggar who had disturbed him during his meditations, was vehemently assaulted by him, and received the moment after a bountiful alms. The child of his sister, while riding on his horse-stick, accidentally struck him in the face with his whip, for which he received a smart box on his ear, and then, before he had time to whimper, a dozen kisses. A pretty tame squirrel which he had trained for his amusement, once bit his finger, while he was offering it a date; Usbeck gave it in return such a violent blow on the nose, that it dropped dead at his feet. He was inconsolable at this act, which no kisses nor alms could repair, and he resolved to implore at Mecca, the fountain-head of mercy, forgiveness of his sins from Allah, and a holy shield of defence against his inward foe. He seized his pilgrim staff, and journeyed towards the grave of the prophet, through whose mediation he hoped to move the compassion of the Supreme Being.

On the evening of the third day, thirsty and exhausted he seated himself on the shore of a small lake which was overshadowed by a double row of palm trees. He drew from his travelling pouch his cocoa-shell, to refresh himself with a draught of water from the splendid basin, the bottom of which seemed to be paved with variegated corals. He was about to put the cup to his mouth with eagerness, when he espied a small fish in the limpid crystal, blue as a saphire stone, and sprinkled with golden spots. From its belly issued two pointed thorns, similar to those with which nature has armed the branches of the bramble. Suddenly Usbeck drew back his outstretched hand; a crimson blush of shame overspread his cheeks, an I he softly said, "Thou wouldst give me pleasure, pretty creature, but thy prickers in an unlucky moment might wound my fingers, my dire enemy, hasty anger, might awake in my bosom, thou wouldst share the fate of my poor squirrel, and I should in vain weep over thy death with his." Saying these words, he emptied the cup with the fish into the lake, and suddenly a spirit arose from it; his robe was of heavenly azure embroidered with glistening stars. "Usbeck," so spake the heavenly form, "thy repentance is well-pleasing to me, and thy distrust of thyself is the first step towards thine amendment. I am Ariel thy guardian spirit, and I have come down from the third heaven to offer thee my assistance; speak, what can I do for thee!" The Mollah bowed with his face three times to the ground, and said, "Lord, thou knowest my heart and the demon that possesses it. Unbridled anger foams within me, and I can but rarely check its tempests. Assist me to expel this son of sin, and overthrow the throne which he has erected in my bosom." The spirit touched with his rosy finger the breast of the pilgrim and vanished.

Usbeck felt himself as it were new made; an agueish chill penetrated his bosom, and the feverish rush in his veins was changed to ice. "I have attained the object of my pilgrimage," thought the Mollah to himself; "Allah has proved to me that he is almighty, even at a distance from the grave of his prophet!" And thus satisfied as one who had found favor, he travelled back to his dwelling-place. Here he soon perceived that a great transformation had befallen him. He could now witness all things, bear all things; but his heart no longer melted at the sight of the unfortunate. The holy zeal for virtue was extinguished in him, and the warm sympathies of friendship now quivered but rarely, like tremulous rays of light, along his languid fibres. He still had energy enough to be aware of his situation, and, full of sad thoughts, he repaired to the lake where the heavenly messenger had appeared to him. He required nine days to traverse the distance which he had before accomplished in three. Absorbed in a gloomy stupor, he sat down upon the holy spot and wept. Then came his guardian spirit again to him and addressed him in friendly tones: "Have I not given thee, Usbeck, that which thou didst desire?" "Yea, Lord," replied the Mollah; "but together with my vehemence of passion, the warmth and soaring energy of my soul have vanished." "That I knew," said the seraph, "apathy is no virtue, and quickness of feeling is a gift of God."

A breath of the angel restored it to him again. Usbeck prostrated himself on his face, and said with the heavenly rapture of devotion, "I feel, Lord, that I am again what I was. Blessings on thee, thou servant of the Almighty, that thou hast taken away from me the penalty of my folly. Still, how shall I subdue my inward foe?" Already a purple cloud hid the seraph from his view; but at his feet he found an amulet, on which was written in golden letters, "*There is no victory without a struggle.*"

L. O.

[Child's Friend.

A GOOD MAN.

I would walk
A weary journey, to the farthest verge
Of the big world, to kiss that good man's hand,
Who in the blaze of wisdom and of art,
Preserves a lowly mind, and to his God,
Feeling the sense of his own littleness,
Is as a child in meek simplicity.

[H. K. WHITE.

FRENCH AND ALGERIAN SLAVERY. The French Anti-Slavery Society has lately addressed a petition to the Chamber of Deputies, praying for the abolition of slavery in Algeria. This petition, cool and strong in its argument, and impressive in its appeals, concludes—

We pray that the law prohibiting the trade may be applied in Algeria, that the introduction of slaves thereinto, both by land and by sea, may be interdicted; that those imported from this time forth may be considered free, and that no slave-market whatever may be tolerated.

In the second place, it should be proclaimed that slavery in Algeria shall be abolished with the shortest delay.

That which the Bey of Tunis could do in favor of humanity and of the liberty of mankind, shall France, christian and liberal France of the nineteenth century, be unable to accomplish! Shall men be obliged to fly from the French dominions in order to recover in a Mussulman country their undeniable right to liberty!

AFFECTION IN A BRUTE. The Woodville (Alabama) Republican states that on Pittsbar's plantation, two little negro boys were recently riding an old pony, in pursuit of cattle, when, all on a sudden, a wild cat leaped from a fence upon the pony, and seized one of the children. The pony, in a fright, jumped away. The older boy seized the cat to rescue the other from his claws and teeth, when the pony returned to their rescue, and actually stamped the wild cat to death! The pony is a pet, some twenty-five years old—lives in the yard and eats slops—is a great favorite—walks among the cradles with the utmost care; and, in gratitude for kindness, has exhibited a trait of his character that would honor man.

Cicero, in his treatise on Old Age, says that man is a sentinel placed on his post by God, the Great Commander of the world, nor can he honorably leave his post till his Commander takes him from it.

DENTISTRY.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
NO. 7 WINTER STREET.
ag15 tf

TEETH
INSERTED ON A NEW PRINCIPLE
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

IMPROVED DENTISTRY. Dr. W. T. G. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his! Within a year this same gentleman has constructed an artificial palate for an unfortunate female, that produced a sensation among those who are solicitious for the progress of those arts which immediately promote the physical comfort of our race. It is because we are proud of every achievment in dental surgery, and operative dentistry, for which the age is unquestionably distinguished, that a special notice is taken of these beautiful specimens of the handiwork of Dr. Morton. [Bost. Med. and Sur. Journal.

[From the Recorder.]

ARTIFICIAL TEETH.—The improvements that have been made in this art during a few years past, is untrivial. Our minds were directed to this subject a short time since, by seeing a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation of the whole jaw, gum and teeth, which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr. Morton, No. 19 Tremont Row.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.
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GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the 'sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
March 28 tf

CHURCH PELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in setts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of BRONZED or ORMOLU finished CHANDELIERS and LAMPS. osly ap18

Mechanical and Dental Surgery.
Teeth at Cost, until Jan. 1, 1847!

OFFICE, No. 266, opposite to No, 307, Washington Street,
CORNER OF AVON PLACE, BOSTON.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on plate, the merits of which, it is confidently believed will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but it is peculiarly and *especially* adapted to whole and half sets, where the alveolar or dental ridge has become uneven or irregular by the absorbing of some parts more than others. In all such cases it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption and for bringing out the cheeks and lips to their natural and uniform fullness. The difficulties to be overcome in whole and half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so perfectly by any other means. It is the want of this ingeniously wrought block-work, to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work,—especially in whole and half sets. Another advantage of carved work,—and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and after being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is, its perfect articulation. Each tooth should meet its opposite in the most exact manner in masticating food; otherwise the whole work will prove a source of continual annoyance, only known to those who have worn them. There are other advantages in this style of work, that can only be understood and appreciated by an examination of specimens that may be seen at the subscriber's office, which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty is overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would only tend to strengthen.

TERMS.

Up to Jan. 1, 1847, the following terms will be strictly observed for all cases of plate work from a single tooth to a whole set, viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c, will be attended to in the most thorough, faithful, and scientific manner, and on the following terms, viz:—For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advise gratis. All operations warranted.

Carved work in block for whole and half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, *Surgeon Dentist.*
July 29, 1846. 6m

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For further information, apply to either of the associate Principals, at the Institute, as above.
E. H. JENNY, A. M.
J. BLACKMER, A. M.
New York, May, 1846.

CASSIUS M. CLAY'S PAPER, THE